The LUTHERAN

HAPPINESS

Refugee child gets gift of doll

LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

39, No. 34

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CENTS

BRIDGES

THE HUGE TOWERS for the suspension bridge were completed. The basis had been established, but there was not yet a bridge.

Carefully workmen attached to one of the towers the end of a strong but slender steel cable. The reel of cable was then put aboard a small boat. As the boat crossed the bay, the steel thread was played out. Finally the cable was across all the open space and attached to the other tower.

HEAVIER CABLES FOLLOWED. Then a little car shuttled back and forth overhead connecting band of steel, weaving still stronger strands. It took time and careful workmanship. Each added strand brought greater strength. In the end the bridge stood solid and sturdy, ready to bear hundreds of automobiles on its concrete roadway.

In many areas of life, the strongest forces are created by slender threads woven together. An enduring friendship results from many small acts of kindness. A strong faith comes from many small deeds of devotion.

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. When little Maria arrived in U.S. after years in West German refugee camp she was doubly thrilled—by her new homeland and by the most beautiful doll she'd ever owned. (For story on refugees see page 4.)

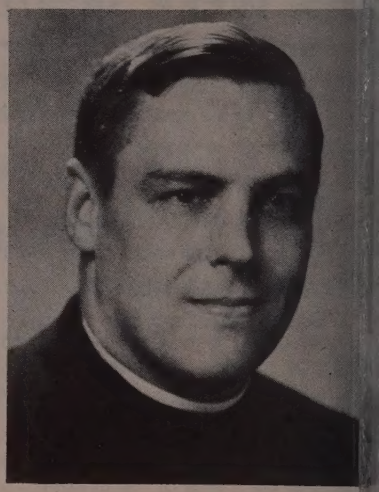
THE CHURCH IN THE NEW

New executive for American Missions

Dr. Donald L. Houser was named executive secretary of the United Lutheran Church's Board of American Missions at the board's May 8 meeting at Atlantic City. He will take office Jan. 1, 1958, succeeding Dr. Richard H. Gerberding, who plans to retire after a brilliant nine-year career as mission executive.

Dr. Houser, a member of the BAM staff since July 1, 1954, has for the past year served as secretary for English Missions with offices in Chicago. The 47-year-old Pennsylvanian had served Messiah Church, Wesleyville, Pa., for ten years before becoming the Pittsburgh Synod's mission superintendent in 1945.

Before heading the mission board's staff, Dr. Gerberding had for 21 years served as president of the Northwest Synod, establishing the longest tenure of any ULC synod president. His earlier pastorates had been at Anderson, Indiana, and Cleveland. Since Dr. Gerberding took office as BAM administrator on Jan. 1, 1949, nearly 500 new congregations have been organized. The peak was reached last year when 90 congregations came into existence under BAM guidance.



NEW MISSION EXECUTIVE
Dr. Donald L. Houser

Last refugee group arrives

The former Navy transport *General W. C. Langfitt* nosed into New York harbor on April 30 carrying 1,042 refugees —among them 195 sponsored by Lutheran Refugee Service. It was the final group of refugees to be admitted into the U.S. under provisions of the 1953 Refugee Relief Act. All on board had received permission to enter the U.S. prior to the expiration of the act last Dec. 31.

The *Langfitt's* final voyage was its 26th crossing. It brought 31,716 persons to these shores under the RRA. The act authorized the admission of 209 refugees, but the total number adm was 190,327. The remaining 18 visas had been allotted to persons of man origin but went unused becaus the booming economy in West Germ State Department officials said.

For its Atlantic crossings the *Lan* had been chartered by the Intergov mental Committee on European M tion.

Lutherans sponsored 55,000

The 195 Lutheran-sponsored refu aboard the *Langfitt* brought to 17 the number resettled by Lutheran R gee Service under the Refugee Relief The agency, which is a joint progra the National Lutheran Council and Lutheran Church—Missouri Synod, also sponsored the admission of

n 37,000 persons under the Displaced sons Act—most of these prior to 1953. also helped resettle 1,166 Hungarian apees during and after the Hungarian olution last fall.

With the end of the RRA and the door sed to further admission of Hun- ian escapees at the present time, the theran refugee agency has been cut- g down its activity. It will continue assist refugees in western European aps to find permanent places of set- nent. A small number will probably ntinue to trickle into the U.S. under ular immigration quotas.

ngarian total tallied

As nearly as Austrian, United Na- ns and church officials can tabulate, out 180,000 refugees have come out Hungary since last October's abortive ort to overthrow the Russian-supported vernment.

Of this number, more than 31,000 ve since gone into the United States d about 17,000 into Canada. Other ge groups have been settled in France, itzerland, Australia, Germany and Great Britain. Still remaining in Austria are about 35,000 refugees. While some of these will be absorbed into the Austrian economy, 18,400 are still in refugee camps and will have to be resettled elsewhere. Officials of the World Council of Churches have appealed to churches in various countries to try to persuade their governments to receive as many as possible.

The U.S. State Department said that "limited numbers" may still be brought into the U.S., but mostly to reunite families or because they possess special skills. Most of the Hungarian refugees now in the U.S. entered as parolees without legal standing. On Jan. 31 President Eisenhower asked Congress to act "promptly" to regularize the status of the parolees, but neither house has yet even held hearings on the required legislation.

Religious liberty study urged

Church - state and Protestant - Roman Catholic clashes over religious liberties should have "deep and widespread" study, the General Board of the National Council of Churches decided at its Chi-

ARRIVALS ON REFUGEE SHIP'S LAST TRIP

Shoemaker Horst Dopping and family will settle in Minneapolis

cago meeting early this month. The board asked the NCC Department of Religious Liberty to prepare statements on the principles involved for consideration by the general assembly meeting in St. Louis in December.

Television censorship, grants of public funds and land to religious groups and persecution of religious minorities in foreign lands were among specific items discussed by board members.

Even "when they affect us adversely," principles of religious liberty should be applied, President Eugene Carson Blake told the delegates. Noting that "there is a tendency to build up emotion on any cause," he warned that the issues should not be considered in an "anti-Catholic frame of reference."

Reports that Vice President Richard Nixon had during his recent visit to Rome discussed with the Pope the establishment of a U.S. embassy to the Vatican "did not prove true," Dr. Roy G. Ross, general secretary, told the board. He said the NCC would continue to resist any such proposal.

Members of the board honored Dr. Ross and Associate General Secretary Roswell Barnes on the 21st anniversary of their association with the NCC or its predecessors, the Federal Council and the International Council of Religious Education.

Mission program at peak

Lutheran missionaries from North America now serving in foreign fields total 1,623, according to statistics released this month by Dr. Andrew S. Burgess, professor of missions at Luther Seminary, St. Paul. The largest number —302—represent the Evangelical Lutheran Church. The Missouri Synod comes next with 295. The United Lutheran Church has 280, the American

DR. ROY G. ROSS
21 candles on the cake

Lutheran Church 244 and the Augus
Lutheran Church 185.

Last year nine church bodies sent
233 missionaries to fields in seven
countries. More than half of these
returning to their stations after furl
periods.

Africa has the largest number of
sionaries from America, 504. In
fields are next with 316. New Gu
has 248 missionaries, Japan 226, L
America 154, Formosa 47, Hong K
46, the Philippines 27, Malaya 23, P
tan 19, Iraq 9, Borneo 3, and Ceylo

Mission trend is toward united act
under central leadership, Dr. Burgess
closed. In Formosa, eight European
North American missionary agencies
co-operating under the name, "Tai
Lutheran Mission." They have also
ganized a church with national Chi
leadership. In Tanganyika, Africa, el

ssion boards or societies from five untries share the work in orphaned issions administered by the Lutheran orld Federation.

bstitute for Kirchentag planned

Political interference by the East German Communist government had last onth caused cancellation of the annual *irchentag* church rally. The giant lay-en's meeting scheduled for Erfurt in uringia in August was called off by its esident, Dr. Reinold von Thadden, af-r unsuccessful efforts to modify "con-tions which would have turned the *irchentag* into a political issue."

To replace the cancelled meeting, all urches in East and West Germany will old special services on Oct. 27 on the eme of this year's program, "The Lord God." On the same day delegates from the German *Landeskirchen* will at-nd services in churches in Berlin and eports will be exchanged concerning re-ional laymen's conferences.

ast Germany called key

East Germany—the heartland of Prot-stantism—holds the key to the survival f organized religion in eastern Europe nd Asia, Dr. Carl E. Lund-Quist told he Minneapolis Ministerial Association st week. "If the church is destroyed in East Germany, I see little hope for the urvival of the organized church against otalitarianism anywhere," the executive ecretary of the Lutheran World Federa-ion declared.

American Protestants need "more un-lerstanding and appreciation" of the truggle the church in East Germany is raging against communism, Dr. Lund-Quist said. "It is the one bright spot in Europe where the church is still witness-ng to the faith. Its record against Nazism nd communism is one of the strongest encouragements to our Christian faith."

In other Russian satellite countries Protestant churches are working under serious handicaps, Dr. Lund-Quist reported. "We are not united. Protestants have guilty consciences when it comes to improving social and political conditions," he said.

The Reformed churches in Hungary are now experiencing a period of severe persecution similar to that undergone by the Lutherans in 1948, Dr. Lund-Quist said. He recently visited Hungary.

LWF to hear 10,000 singers

Two massed choruses of 5,000 voices each will sing at the Lutheran World Federation Assembly at Minneapolis in August, according to the Rev. M. A. Egge, music chairman for the event. Church choirs and youth choirs throughout the country are studying the music to be used by the choruses, he said. Five anthems have been selected for each group.

A youth chorus will sing at the Youth Rally scheduled for Minneapolis' Parade Stadium on Saturday, Aug. 24. Director will be Dr. Oscar Overby of Northfield, Minn. The massed chorus will sing at the concluding festival service on Sunday, Aug. 25, at the Minnesota State Capitol in St. Paul. Director will be Dr. Henry Veld of Augustana College, Rock Island, Illinois.

The Assembly, which will bring together delegates representing 50 million Lutherans from 37 countries, will open on Aug. 15.

Paid church broadcasts dropped

The NCC Broadcasting and Film Commission had recently adopted a resolution recommending that religious programs on radio and television be presented as a public service by broadcasters. Paid broadcasts which solicited do-

nations from listeners often usurped time which ought to be used for programs that would serve a wider constituency, the group held.

This month Schenectady (N. Y.) station WGY, owned by General Electric, announced that it was dropping paid religious programs because it had an "imbalance of fundamentalist Protestant theology." Among programs to be dropped were "Word of Life," "Lutheran Hour" and "Voice of Prophecy." Merl Galusha, station manager, said it was "quite likely" that some of these programs would be presented on free time as part of an "adequate, representative schedule of religious broadcasts."

In St. Louis, television station KTVI said it would discontinue paid religious programs but would provide free time for religious broadcasts on a "fair and equitable basis without regard to denomination."

Prenuptial pact can't be enforced

Agreements before marriage by which a non-Roman Catholic partner agrees to raise children as Roman Catholics cannot be legally enforced in Connecticut, Superior Court Judge Charles H. House ruled this month.

The jurist's decision came in a case between Edward J. McLaughlin, a Roman Catholic, and his wife, a Methodist. Before marriage in a Roman Catholic rectory in 1942 Mrs. McLaughlin signed an agreement that all children resulting from the union would be baptized and educated in the Roman Catholic Church, that she would not obstruct her husband in the exercise of his faith and that the marriage would be solemnized only by a Roman Catholic ceremony. Three children were born to the couple.

Last year, McLaughlin asked a separation and Mrs. McLaughlin a divorce. Neither was granted. McLaughlin sought custody of the children ar judicial decree that they be raise Roman Catholics.

In his decision, Judge House ref both petitions and ordered the fath pay $75 weekly to support his chil "The law is absolutely impartial in ters of religion. A court will not ta child's religious education into its hands short of circumstances amou to unfitness of the custodian," he He based his ruling on a provision i state constitution which says, "No pe shall by law be compelled to join or port, nor to be classed with or associ to, any congregation, church or relig association."

Causes of child crime noted

Juvenile delinquency is laid by t tion to poor housing, lack of organ recreation and plain poverty. But t aren't the real causes, the Senate subc mittee investigating juvenile delinqu has found. It blames instead such fa as weak family life, lack of psychiat and trained social workers. Person problems arise from family and s strains at all economic levels, the g reported.

The subcommittee said in its re that churches can do more to co youthful lawbreaking. It "agrees many churchmen . . . that the ch should join with the social service ganizations to attack the problem c united basis."

Among suggestions: larger-scale w day, church and Sunday school activi for youth; discussion groups to ta parent-child problems; remedial cla for children in trouble. The Sena proposed also that every church h referral information as to available ics, doctors, psychiatrists, literature

CROSS 104 YEARS OLD

y the cross, salvation" says German end on cross erected on farm at Breese, inois. It was placed there in 1853 by mer whose family was spared in plague

---

oks. They urged church members to more active in sponsoring boys' clubs d aiding juveniles detained in institu-ns.

ban or not to ban

Through the Legion of Decency and e National Organization for Decent terature, Roman Catholics had set up atch-dog groups to keep tabs on of-nsive movies, radio and television ows, books and magazines. Boycotts theaters (as in the case of *Baby Doll*), essure upon broadcasters (as in the se of *Martin Luther*) and threats to ooksellers had resulted from estimates these groups that certain productions ere "objectionable" to Roman Cath-ics.

The Roman Catholic groups are within their rights in "advising communicants of the Roman Catholic Church about any publication" or informing the public of their opinion that "certain writings are immoral," the American Civil Liberties Union admitted this month. The ACLU went on to criticize sharply violations of "the principle of freedom" by "censorship of what the American public may read."

Roman Catholic parish groups brought economic pressure on merchants to prevent sale of books they dislike, the ACLU charged. They called on booksellers to demand that titles blacklisted by the NODL are not offered for sale. A non-complying bookseller, the ACLU said, was told that Roman Catholics "will refuse to buy any goods from him."

Police powers usurped

"In many cases," the union continued, "police, prosecuting attorneys and military commanders on Army posts have issued instructions that no books or magazines on the NODL list shall be sold within their jurisdiction, thus putting the authority of the state in the service of a private sectarian group."

Since 1952, the NODL has listed more than 50 books as "objectionable," the ACLU charged. It offered to help publishers, writers and booksellers in "the maintenance of their freedom."

Bishop John Dearden of Pittsburgh, chairman of the NODL, denied that it uses "threats of boycott or any other means of coercion." He said it seeks only "voluntary co-operation" to remove offensive publications from sale.

And so forth

The Rev. Richard Brackett of Holy Cross College, Worcester, Mass., will be the first Jesuit priest to reside in Norway. Norway recently lifted a ban on Jesuits.

World News Notes

Times change

A dozen years from the day the Germans surrendered at the end of World War II, British Prime Minister Macmillan was in the West German capital city trying to explain why the British must take home 30,000 of their 80,000 soldiers stationed in Germany. The Germans don't want the British to leave. They suspect that the U.S. may also wish to reduce its armed forces in Germany.

In one of history's most amazing about-faces, the Germans—who fought the British and French in two world-shaking wars in this century—are now their firm allies.

A German general from the days of Hitler's *Wehrmacht,* Hans Speidel, has been named commander of the North Atlantic Treaty Organization land forces in central Europe. He will visit the Netherlands next month, where people remember the horrors of the Nazi occupation. The Dutch will greet him soberly, they say, trying not to indicate their bitter memories.

Wheat for Poland

The U.S. was completing plans this month for selling wheat and cotton worth $80 million to Poland, to be paid for in Polish *zlotys* instead of dollars. What the U.S. will do with the Polish money isn't certain, but the Poles know what they wish to do with the American wheat.

With a substantial reserve supply in their bins, the Polish government can let up on its demands that farmers surrender their wheat at a fixed price. The compulsory grain collection is what the farmers hate worst in the Communist system. If farmers are free to get what prices they can on the home market, they will have incentive for growing bigger crops.

About 250,000 acres of land form[erly] held in collective farms is being [dis]tributed among peasants for private [own]ership.

United States strategy in supporting Gomulka government in Poland by [send]ing the American grain is to encourage the Poles in edging away from the Communist system.

Let-up on Red China

Tensions of the cold war are relaxing all around the world, but the U.S. [holds] firmly to its policy of unwillingness to associate in any way with Red China. Secretary of State Dulles may soon relax in his refusal to allow American newsmen to go to China, but the U.S. does not intend to modify its total embargo on trading with the Chinese Reds.

But this month the U.S. was ready to soften its insistence that other western nations refrain from doing business with the Reds. Britain intends to increase trade with China, with or without American approval. Japan especially needs China as a customer.

U.S. attempts to quarantine Red China have compelled the Chinese Reds to rely almost totally on Russia in their huge attempt to build up their industry and their culture. Western European nations conferred with U.S. representatives in London last week on revising the lists of goods which trade with China is banned.

There were reports from China this month that the Reds are falling behind in building up their heavy industry. "Because we attempted far too much in 1956, large cuts have had to be made in our 1957 investment of raw materials, thus causing us numerous difficulties," said the vice chairman of the national economic commission, Chia To-fu.

ASHINGTON

OBERT VAN DEUSEN

BATTLE OF THE BUDGET

PRESIDENT EISENHOWER asked for able when he remarked earlier this r that the budget he was presenting , too large and invited the members Congress to find places where it could cut. They accepted the invitation, e gleefully, some soberly, some re- antly.

The movement started slowly, gather- momentum as it went along. It was elerated by a deluge of mail from the e states and districts demanding that proposed $71.8 billion budget be shed. In the House, one appropriation after another had huge chunks ocked off the requested amount.

The trend threatened to reach its peak respect to foreign aid. This appealed many lawmakers as a convenient place wield the economy ax. The current dies in the Senate and House as to the ctiveness of the foreign aid program the long-range need for its con- uance were overshadowed by the rising mand for cutting the budget.

President Eisenhower became alarmed the proportions of the revolt. He saw danger to vital programs such as tech- al assistance, mutual security, and fed- l aid to school construction. His mili- y strategy instincts were aroused and decided to launch a counteroffensive.

appeal

THE PRESIDENT announced he would e to the air waves in an effort to turn the tide. He said at a press conference that he would appeal to the people to oppose further reduction of the budget.

Eisenhower pointed out that he has submitted balanced budgets for three successive years, in contrast to the period from 1931 to 1955 when the government ran in the red for all but three years. He said that the public debt has been reduced by $5 billion in the last three years, and that the 1954 tax cut has saved taxpayers almost $25 billion so far.

In other words, the validity of a budget depends on the amount of income available to meet the expenditures. Taxes to meet the proposed budget will take 16 to 17 per cent of the gross national product, as compared to 20 per cent in 1953.

The most telling point was that the bulk of the budget requests are for defense. About two-thirds of all federal expenditures go to pay for past wars or to prepare for new ones that might arise. Any effective reduction in the cost of government would have to come out of the defense section of the budget.

IN COMPARISON, the cost of various services performed by the government are relatively small. Programs might be abolished, with serious results in the field of human welfare, without any appreciable dent being made in the budget problem. The relation of money spent to values involved should be a primary consideration in cutting items out of the budget.

Public sentiment is sure to play a powerful role in the final outcome. If there are indications of a change of mood, Senators may decide to modify the action taken by the House. There surely is a middle road by which nonessentials may be pruned from the budget, while conserving those functions of government which deal in human values.

There Aren't Enough M

The number of men entering the United Luth ministry is twice the prewar number. But du rapid growth of the church, there's a shor

By FRANK VAN DER LIN

A MANPOWER SHORTAGE threatens to slow down the growth of the United Lutheran Church in America.

Statistics show that the number of trained men—and women—is lagging behind the need of dedicated individuals to carry forward the full-time work of the church.

The ULC now needs four hundred pastors. Within ten years it will need three thousand more. Within five years it should have four thousand girls and women as parish workers, deaconesses, missionaries, and in other fields.

What causes this shortage? The reasons are best known to three people in the ULC who are leading the fight to overcome it. They are the three secretaries of the Board of Higher Education: Dr. Gould Wickey, executive secretary, Dr. Mildred Winston and Dr. Vernon L. Strempke, associate secretaries.

THESE REASONS, they said, in an interview at their Washington headquarters, are the chief causes of the shortage:

1. The nation's population is rapidly rising.

2. People are on the move—from city to city, from city to suburbs. New churches arise in the suburbs while most of the older ones downtown continue growing.

3. The ULC is growing. It now has 4,380 congregations and 2,271,000 baptized members. The total is steadily rising as a result of successful evangelistic and home mission activity. Ninety new missions were created in 1956.

4. Too few church workers are co from the congregations, and it tak long time to train them.

5. More pastors are retiring, as S Security benefits are now availabl addition to the retirement funds o church.

6. Many other professions are peting for the most capable young ple. There are not enough to go ar

TRYING TO KEEP UP with the gro need for church workers is like ch a man who has a mile's head-start Strempke said. In the number of isters "we're holding our own, but the number of candidates increases we will have a growing deficit. We passed the postwar peak of enroll in the seminaries."

"In the broadest sense," Dr. Wi said, "every job can become a Chr vocation. We do not single the mi out for exclusive consideration. W very strongly that being a Christian c first. Second comes each person's c of a place to use his gifts and to de his skills. We are all full-time c workers, in that sense. The onl ference is between occupations o and inside the church."

"UNFORTUNATELY," Dr. Winston "many people do not realize how challenging vocations are open insi church. They usually think of just —ministers, deaconesses, missionar

The Board of Higher Education lists ty-six church vocations—pastor, sex- , and dozens of others. A parish rker, for instance, could be an as- ant pastor, a church secretary, a Chris- n day-school teacher, a minister of sic, a director of religious education, irector of youth or children's work.

Other "church workers" are not in the al churches, but in related agencies. ey are editors of church publications, ters, radio, television, and motion pic- e experts, clerical workers, public re- ions directors, research workers. They chaplains in colleges, military bases, d prisons; college teachers, seminary ofessors, housemothers in co-ed dormi- ies, workers in institutions for the d.

IN MISSION FIELDS there are calls not ly for ministers but for doctors, den- s, nurses, hospital administrators, hers, social and relief workers, and icultural experts.

The Board of Higher Education is king all these kinds of workers through recruiting campaign that covers many nts. The board serves as a clearing use for the recruiting needs of each the other boards of the church.

"We are working through the entire ucture of the church," Dr. Winston d, "through appeals to all the congre- tions, through conferences with the rious boards and committees, through Brotherhood, the United Lutheran urch Women, the Luther League; ough visits to college campuses, youth ilies, and contacts with other Prot- ant organizations."

WHEN THE ULCA placed special em- asis on Christian higher education last nth, the board mailed out thousands letters, pamphlets, work sheets, bro- ures, and leaflets so that pastors and

THESE ARE THE RECRUITERS
Drs. Wickey, Winston, Strempke

church school leaders would be fully armed with material to explain the need of church workers to members of every congregation.

"The matter is urgent," Dr. Wickey wrote to each church school leader. "Church workers just don't happen! God expects you to help extend and interpret his call for church workers . . .

"An amazing number of our church's leaders enter church vocations because a teacher once said, 'You could be a good pastor, parish worker, or missionary.' Make sure your children, youth, and adults are personally challenged with the question, 'Have you considered a church vocation?' "

Since most persons choose their life work while still in their 'teens, the church strives to reach boys and girls at that age, through their pastors, church-school teachers, Luther League leaders, and college advisers.

"Each of the fourteen ULCA colleges is visited by at least one recruiter each year," said Dr. Winston, who does a lot of such visiting herself. "In addition, we contact many other Lutheran students in non-Lutheran colleges and universities."

Dr. Winston was interrupted by a telephone call. When she hung up the receiver, she explained, "That was a boy who served in one of our summer programs last year. He had not planned to come back this year, but now he's eager to spend another summer with us, and wanted to know if there was still time to sign up. I think he may, in time, become a minister."

The ULCA "recruiting secretaries" estimate they travel 75,000 to 100,000 miles a year on trips to colleges and to conferences elsewhere. It is a rare day when all three of the secretaries are in Washington at once.

All three of the secretaries are used to the hectic schedule. Dr. Wickey has long been in demand as a speaker at church and educational conferences and as guest speaker and lecturer at colleges, universities, and seminaries. He has been pastor of churches as far apart as Washington, D. C., and Fargo, N. D.; president of Carthage College, Carthage, Illinois, and executive secretary of the Board of Higher Education since 1929.

Dr. Winston, a staff member of the Board of Higher Education since 1928, has taught summer school in the Southern mountains; Bible school in rural Pennsylvania and on the East Side in New York. In her present post she has responsibility for the church vocations program, the summer service project, conferences on church vocations for women, and promotion of Christian higher education through the annual student census, surveys, articles, and addresses.

Dr. Strempke has been a student pastor at Hanover, Illinois; an assistant pastor at Madison, Wisconsin; an instructor at Dana College and Trinity Seminary, Blair, Nebraska; pastor of a church at Ashland, Nebraska. He directed the Lutheran World Federation's Service to Refugees Program at Munich, Germ 1951-53. He promotes vocational ferences, directs the board's work in listing more ministers, and prepares cruitment materials. He also helps UL colleges develop their counseling serv

The ULCA recruiters are run into heavy competition. "At a small theran college the other day," Dr. W ton said, "I was told that, by comme ment time, fifty recruiters from in tries would visit the campus hunting graduates."

Top-grade students have their ch of well-paying jobs in various profess Advertisements for engineers to wor nuclear weapons and guided missile pages of the metropolitan papers. T are no such advertisements for wo in the cause of peace. The church not promise fabulous salaries, of co Its workers are not expected to Christian vocations simply to mak good living, but their incomes com favorably with those in similar fields Winston emphasized.

One difficulty in recruiting y women, she said, is that "they are m ing earlier nowdays. They aren't e ing a profession straight out of col marriage comes first."

This situation has led the church greater demand for women workers forty. Women who have already re their families suddenly find time on hands and a great desire to do some useful with it.

Older men are needed, too. Even he has spent years at another pr sion, a man may find it unsatisfying sense of performing a service for ot If there comes a time when he won "Was it worthwhile?" the choice Christian vocation, early or late, make his answer, "Yes."

"I MIGHT BE FORTY," she said to herself. "But I have something to show for it."

But did she? After some serious thinking, Jane decided that the time had come for a big change

By RACHEL CONRAD WAHLBERG

JANE REACHED for a fashion magazine the polished brass coal-scuttle. The old cream facial would take a half-hour give her skin the soft and girlish glow e sought. She skipped pages in last onth's *Style and Beauty*, careful not to ar her fresh nail polish.

I'm tired of these old magazines, she ought. I know every model by face and ure, and every Paris creation—back-ew and front-view.

With a pout she walked over to the ack-lacquered bookcase in the den and ulled down an old school volume. Dust n the top—I'll fuss at the cleaning girl onday. *Stories* by de Maupassant. How used to love these in high school—re-ember Miss Hodges and how she made act them out in literature class?

JANE STRETCHED OUT on the gold-print haise lounge and turned to the old story f "The Necklace." It came fascinatingly o life—the story of a young wife who ad borrowed a gorgeous necklace from friend for a gala evening and then had ost it after the party . . . The stepdown o drudgery and poverty as man and wife truggled years to pay for a duplicate ecklace . . . Meeting the former friend ears later only to find out that the orig-nal necklace was an imitation!

Jane shivered. Imagine! Spending the best years of their lives for a bauble, for foolishness.

I might be forty, she thought, looking smugly around the elegant room and down the carpeted hallway, but Cliff and I have something to show for our sixteen years.

THE LAUGHTER of young boys pierced her ears. Stevie and Blake were next door at the Jefferson's, as usual. Makes it easy on me that they play so much with that boy Mike. Jane walked through her all-electric kitchen and looked across the fence into her neighbors' backyard.

A woman laughed. Look at Hilda Jefferson out there, tossing that basketball with her son and our two boys, as if she weren't almost forty herself! Well, thirty-six, maybe. Why, she's enjoying that!

Jane went back to the master bedroom and got cleansing tissues for her face. Glad they're not trampling our yard. The Jeffersons' grass is worn but ours is blade-

perfect. She patted her chin and leaned toward her mirror. Glad I'm not out there getting all hot and wrinkled from the sun. Strangely, she felt resentful.

Am I resenting the way they live? Am I envious? Jane went back to the side door off the kitchen, unable to resist watching her neighbor. Look at Hilda's washbasket of clothes, unhung while she frolics like a schoolgirl. But I have an automatic dryer, Jane reminded herself fiercely. I don't have to hang clothes—like her or the Madame Loisel of the story. She rubbed her cheek with tissue till it hurt.

THE STORY KEPT slipping back into her mind. How naive of Madame Loisel and her husband to take on such a huge debt. Why hadn't they hired a lawyer to see if they could be sued by the friend for losing her necklace? She could hardly have proved it had been borrowed. They worked so hard for nothing.

Sure, Cliff has worked hard all these years. With his business trips he isn't home much. And when he is, he seems preoccupied. We don't enjoy each other like we used to. And he doesn't take much interest in the boys—like Jake Jefferson does in Mike. Why, I believe Mr. Jefferson is more interested in Blake and Stevie than their own father! Jane felt a little shocked at the thought.

But at least the home we have—the new house and carefully planned lawns, our cars, the membership in the country club—those are things to be proud of . . .

"Or are they?" Jane spoke aloud to the silence of her lovely home. "Are these the things that matter, any more than that imitation necklace?" Her eyes were on the figures in the next yard.

SUDDENLY MR. JEFFERSON drove up in his old stationwagon. Look at that Hilda, running to him and hugging him out there where anyone can see! Doesn't she c what people think? Mike threw the b ketball to his dad who grabbed the and dropped it expertly in the bas The boys were flushed with excitem yelling and running.

Jane felt empty and left out. Th Jeffersons have something Cliff an don't have. We have things, but t have a family spirit of—love. I l Stevie and Blake, but I must admit I them the very minimum of myself. Cliff thinks all they should expect fr him are clothes and toys and an all ance.

Maybe our sons prefer Mike and parents because—because maybe St and Blake don't feel relaxed in our ho Or even wanted. Maybe I do nag at t too much about staying off the grass not junking up their rooms. Is it a cr to be particular? to want nice things to want to keep the nice things nice?

On impulse, Jane walked over to fence. "Hilda, why don't you come c for a cup of coffee? And you, too, Jefferson!" In her surge of friendlin Jane forgot she hadn't put on her ma up after the cold-cream treatment.

"Why, sure!" Hilda looked genuin pleased and a bit surprised. "Wait I get my pie out of the oven." All t boys were tugging at Jake, begging to play some more basketball.

"I'll have to take a raincheck on coffee — okay?" He grinned. "T guys need me here more than you females!"

JANE FOUND HERSELF laughing as led Hilda into her dream kitchen. "W a darling setup!" Hilda said. "I'll you love that wall oven."

"You bet I do," said Jane, ashame admit that she hardly used it except warming up frozen or bakery foods.

My family has the worst sweet tooth. always pies and cookies and snacks. at's why we bowl every week to keep inches down," Hilda chuckled.

"You do?" Jane smiled, pouring coffee. wish our family did something—well, a know, together. Cliff is hardly ever me, so the boys and I mostly watch r—"

"Well, why don't you join us? Our uples' Club at the church has a family wling night every week. The kids bowl ;ether and the Moms and Dads bowl). No baby-sitters. The family goes t together."

"What an idea!" Jane sparkled. "If tff just wouldn't *go* so hard all the time his job."

"He should talk to my husband." Hilda ok a sip of coffee. "Four years ago ke and Mike and I were in a horrible cident on our way to a football game. e had months of bone operations and n grafting—plenty of time to take ck of ourselves."

Hilda had touched her finger on a thin arline cutting across one eyebrow. "And e concluded that if our lives were worth ving, God must have meant us to do mething more worthwhile than living adly like we were—"

"I HAD NO IDEA—" Jane fumbled, nking, she's confiding in me like a al friend . . .

"But it wasn't easy to decide what *does* atter. I must admit our pastor was a eat influence in those long months of nvalescence. It was harder still to hange our ways, once we'd decided we anted to."

"Well, I certainly misjudged you," Jane found herself admitting. "Your life appeared so easy and natural—as if you were just born lucky!"

"My basket of clothes!" Hilda jumped up. "I'm always forgetting things. Jake teases me—"

"Oh, don't go," Jane begged, following her guest to the side door in time to see Jake Jefferson stretching a sheet on the clothesline. Both women laughed. "Now look at that, you lucky girl. Come on back and finish that coffee!"

"I will if you'll promise to go bowling with us next Friday!"

JANE LOOKED at the tiny brass clock in the kitchen. Almost one. And Cliff would be home any time for the weekend. Maybe I could surprise him with something really special . . . Maybe I could bake a big cherry pie for tonight, for all three of my boys!

She whipped out an apron and flipped impatiently through her old bride's cookbook. How could I have lived here for months and missed what was right under my nose—a good friend like Hilda Jefferson!

Maybe that necklace story wasn't so naive after all. That wife and her husband wasted half a lifetime, knocking themselves out over an imitation necklace. Cliff and I have had an imitation marriage . . . We've only pretended to be parents. We've been knocking ourselves out getting, getting, getting, and we've forgotten to give—to each other or to anyone else.

"God," Jane whispered, pausing with her hands in flour, "will you help us? . . . And thank you. Thank you for opening my eyes."

THE CHURCH is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones.

—HENRY WARD BEECHER

NO LUTHERANS ALLOWED

First pastor sent to Lutheran congregatio
colonial New York was promptly told to get

By HARRY J. KRE

YOUNG Johannes Gutwasser, from Saxony by way of Holland, may have expected hostile Indians to greet him when he arrived on Manhattan July 6, 1657. His reception was worse than that.

Ordained the previous April 10 in Amsterdam, Gutwasser was the first pastor called to the Lutheran Church in New Netherland (later New York). He never had a chance. The Dutch colony, controlled by the West India Company, would permit none but its own Reformed Church.

In that spring—300 years ago—religious intolerance was taken for granted. The colonial Lutherans were under strict orders not to hold services. But they had been led to believe the Dutch authorities wouldn't enforce the ban. Some friendly West India Company directors had told them so "privately."

THIS WAS certainly not the understanding of the Reformed people in Holland. When they found that Gutwasser was on his way to America, they got busy. They buttonholed the West India directors themselves, and got assurances from enough of them that there would be no approval of any Lutheran missioner.

Gutwasser, meanwhile, was sailing across the Atlantic, ignorant of the intrigue behind him and the storm ahead. The day he landed things happened.

The Reformed leaders protested orously to the city council against Lutherans for "obstinately prosecu their object against the known and clared will of the government." The c cil summoned Gutwasser. He st frankly that he had been sent by the theran Consistory of Amsterdam to come the Lutheran pastor "as far would be allowed."

But the council had no intentio "allowing" anything. It ordered wasser not to hold any kind of serv or meetings in the city, public or priv It even commanded him not to de to the congregation the letter he brought from the consistory.

THE NEXT DAY this prohibition made effective for the whole colony. wasser couldn't hold any kind of mee anywhere in the province. He cou preach. He couldn't administer the sa ments. And within two months he bluntly ordered to leave the colony.

It was a severe ordeal for the yo pastor. His congregations were cowe the threat of heavy fines. Some of members, fearful of loss of favor property, were deserting.

Gutwasser had personal worries, because there were so few Manha members who contributed to his supp He had come to America with little

W YORK HARBOR on a busy day. This was New Amsterdam in 1635. The Lutherans ong the first Dutch colonists arriving in 1624 were not granted religious liberty

in the Amsterdam Consistory's $25 rting gift. If the Albany Lutherans, om he apparently never did get to visit, d not helped to bear the expense, he uld hardly have been supported. And w he was ordered to get out.

THE DEPORTATION order brought the ue to a head. What should the Luther- s do now? The easy way out was to p Gutwasser back to Holland. Tem- rarily at least, since they were helpless. t they chose to resist.

Twenty-four leaders petitioned the gov- nor to hold up the deportation until or- rs arrived from the Holland authorities, pecially since Gutwasser had "behaved ietly and obediently." Gutwasser him- f put in a similar petition.

The colonial council brushed both pe- ions aside. Two ships had already ied since Gutwasser was ordered to leave, the council said. Since he had treated the order of the government with contempt, he was "once again commanded to leave with one of the ships now ready to sail."

This, the intolerant officials piously added, was "necessary for the glory of God, the success of the Reformed Religion, and the common quiet, peace and harmony of this province."

FOUR DAYS LATER Gutwasser disappeared. The Lutherans, pious or not, felt that the glory of God might still be advanced without deporting their pastor. So they hid him on a farm, the home of Laurens Andriessen Noorman on Newtown Creek, Long Island.

Shortly afterward, his bedding and books disappeared from Gutwasser's Manhattan quarters. He had escaped just in time to avoid arrest. When the officer

returned without his prisoner, the secretary of the province threatened imprisonment of Gutwasser. Governor Stuyvesant added a final touch by threatening to fine those who offered him assistance.

There were many sorrows to burden Gutwasser while in hiding. Doubtless one of the worst was the fact that he, the Lutheran pastor, couldn't baptize the babies of his own congregation. During the year he was on Long Island babies of at least four well-known Lutherans were baptized by the Reformed ministers in Manhattan.

During these bitter months, the Lutheran Consistory at Amsterdam was powerless to help. It got nowhere with the directors of the West India Company, especially when the latter voted confidence in Stuyvesant by declaring the decision to "deport Gutwasser was in accordance with our good intentions."

GUTWASSER MANAGED to conduct some services in "isolated hiding places" and "under the blue sky, but even this was prevented by many arrests."

Finally Gutwasser became ill. When his friends besought Stuyvesant to permit him to be taken to New Amsterdam for treatment, his days in the colony were numbered.

Upon his arrival in the city, Gutwasser was "arrested in his own house and placed in the custody of court messengers and soldiers." By the spring of 1659 he had recovered. About the middle of May he was placed on the ship "The Porpoise," to "the great sorrow, distress and sadness of many anxious hearts and souls here."

In their distress, the Lutherans wrote again to the Amsterdam Consistory. They appealed also directly to the West India Company. Sixty-seven colonists signed the petition, but nothing came of it. The directors ignored it.

Oldest Lutheran church in America?

Yes, New York. Old Swedes in Wilmi ton (1639) was "first." But two centu later it became Episcopal.

Lutherans organized in Manhattan Albany in 1649, as the "Lutheran Chu in the Colony of New Netherland." T early congregation later divided into t and both exist today. One is St. Matthe Church in New York City, the other F Church in Albany.

Reporting again to the Lutheran C sistory in Amsterdam, Gutwasser peared to be a broken man. Two y previously he had looked forward ea to serving in a foreign land. Now he to report that his mission was a di failure.

Some of his suffering, sad to say, brought about by his own people in colony. For the two years he had in service, he claimed he "had to miserably without pay," except for "s support given through the generosit some members." Furthermore, he lost most of his books in a shipwreck loss totaling $100. He had been "he fined" by Stuyvesant, and had to bo money for his return passage to Holl

ONE WONDERS about the sixty-s Lutherans who so loudly deplored pastor's deportation, yet made him row money to pay his passage back. Consistory in Holland had compas however, and granted the missionary "for the loss suffered by him."

Little is known of Gutwasser that. He returned to Saxony and enr in the German Lutheran Consistor Dresden. The Consistory in Amste gave him a glowing testimonial tha had conducted himself "as behoov true and faithful pastor and teache Christ."

Back in New Netherland, the Lutherans were crushed. It was a triumph, however, for the Reformed leaders. They reported that there "is again quietness, and the Lutherans again go to our church as they were formerly accustomed to do." That was only to be expected. Those who were serious about religion wanted to be in some church, especially for the sake of their children.

BUT THEY DID NOT enter into formal membership in the Reformed Church, always hoping for the day when they might have their own church. Even Paulus Schrick, ablest Lutheran leader, didn't switch. He had married a widow, Maria Verleth Van Beeck, of the Reformed faith, and exulting Reformed opponents noted he occupied with her a pew near the pulpit. His two children, Susanna and Paulus, were not baptized in the Reformed Church until after Schrick's death in 1663.

So it went. West India Company directors tried again to soften Stuyvesant's treatment of the Lutherans, but colonial officials were in no mood for conciliation. Now it was so bad that a newcomer to New Amsterdam reported that the Lutherans feared even to sign a petition to the Consistory.

Hope, however, was nearer of fulfillment than any of them dreamed. Within a few years the Dutch rule was to pass into British hands, and the religious freedom for which they had so courageously fought was to become a reality.

This is the last in a series on the struggle to secure a pastor in New York. Arrival of Johannes Gutwasser in 1657 will be observed at services in the New York area. There are now 182 Lutheran churches in New York City. Congregations in downtown areas face a tough struggle as new population trends develop and former residential neighborhoods become business districts. Next week we begin a series of articles on these problems.

"I'll flip you for him. Heads, we wake him up. Tails, we leave him till next week."

PREACHERS ARE HUMAN

But so is everybody else. When a clergyman seems a little vain about his achievements, he's like lots of other people

By ROLAND E. WOLSELEY

"IF YOU ASK ME," Andy Boswell said, as we were walking over to the chapel, "preachers are the vainest people in the world."

"I didn't ask you, but I'd like to know why you say that so emphatically," I said.

"Seems to me that so often some of them quibble because their names are not in programs or prominent enough. Or because the 'D.D.' was left off by accident. There was the time . . ."

He trailed off, because just then a smart-looking lady greeted us at the chapel sidewalk. It was Mrs. DeVorss, the Presbyterian counselor. We said a few obvious things until Mrs. Dee-Vee commented that we seemed to be having an intense discussion.

"Just talking about pride, the downfall of man," Andy explained.

"I can give you a beautiful example of the pride, if not the downfall," Mrs. Dee-Vee said. "We women had a tea yesterday. I'm sure you know about it," she said, turning to me, "because I saw your wife there."

I DID KNOW ABOUT IT. There was an exhibit of books by our university press, especially those written by our teachers.

"Well," said Mrs. Dee-Vee, as we call her, "I was chairman of the planning committee. That's probably why I got the 'phone call from Professor Hamlin. He scolded me because his book was not on exhibit. His wife told him about

"But his book," I said, "was not lished by our press." I knew of it. been working on it for about six years could talk of nothing else.

"Exactly," said Mrs. Dee-Vee. do you think I could get him to un stand that? No, sir."

"Did you know that it is his first that it was brought out at his own exp by a firm in Texas?"

"No, I didn't," she answered. "Bu certainly did fill my ears with facts a how well it is selling. I wondered wh was so stirred up about it not being hibited."

"That's the way certain authors a I said. "Like mothers with new bab

"And some preachers, too," A added. "A vain author is bad eno but a vain preacher and a vain au rolled in one . . . that's something."

I WAS NOT MUCH good at denying for I remembered the days when I wa newspaper work. How often preac would call or visit my paper to make their pictures were used with their b prepared news stories. Not, I told A after we had parted from Mrs. Dee-V that I thought there was a greater centage of this in the ministry tha other occupations. But he made a p that puts such conduct in a different li

"Sure," he said, "you might not ex

hing better from a TV celebrity or g sports star. Those people make no t moral pretensions and it's part of r business. But a pastor or some other rchman is supposed to be modest, effacing, dignified."

You're right, Andy. And I daresay and I have to fight the tendency to our hatbands too. But how can peo- fight it? You're a religious counselor. at do you tell people to do about it?"

I tell them to forget self, to devote r lives to others, to lose themselves he problems of other people, to take r minds off themselves."

Good advice," I said, "but not easy to e. What sort of things can they do?"

Help their church find a house and for a refugee family. Even manual or, like the church I spoke before nstate recently. The room where the eting was held had been built entirely men of the church. I'm sure these fel- s were too busy laying the bricks and eading cement and painting woodwork think of being slighted because their st books—or prize roses, or what- r they produced—weren't being dis- ed some place where they weren't pposed to be."

We had gotten to his chapel office, were sitting there talking. The door ened and a postman came in to deliver package.

"What's this?" Andy said, looking at return address, reaching for a pair scissors and starting to open the pack- e eagerly. Suddenly he stopped.

"Say," he said. "Do me a favor, will u? See if you can find Charley Noble?"

This I didn't understand.

"Why don't you telephone him? He's st down the hall."

Andy didn't say anything but reached r the 'phone and dialed. Charley wasn't in. The package was still only partly unwrapped. When he hung up the 'phone Andy grabbed the parcel and stuck it behind him on the radiator.

"What have you got in that package anyway, Andy? You seem to be hiding it."

"Oh, nothing much. Just some pamphlets I sent for."

"Pamphlets? What about? Journalism teachers like me are always interested in printed matter. Let me see one."

"Oh, there's nothing here you'd want. Just a pamphlet about . . . about some work here."

Andy went on with the unwrapping, slowly, as if he hoped some interruption would keep him from finishing. I've never seen anyone so clumsy about opening a package. Finally he handed me a copy of a booklet. It was an article reprinted from a magazine, such as an author can buy in quantity so he can send copies to friends and other interested people. This was, in fact, an article I had helped Andy write many months before. Andy had bought several hundred reprints.

As I said appreciative words Andy relaxed a bit.

"This is my first published article, you know, and I was kind of proud of it."

"Why not? It's a good job. And what are you going to do with all these? Give them to your students?"

"Maybe. Say, that's a good idea."

"Or you might get Mrs. Dee-Vee to put them on exhibit at next year's author's tea," I suggested gently.

Andy looked hurt, then amused.

After we'd stopped laughing I told him about my first published article. It was a sports magazine piece. I pinned the little check to the back of a dark coat and photographed it. But I stood too far away. All I got was a picture of what looked like a blank piece of paper.

Mother-Daughter Evening

"MOTHER!" shrieked Karen. "Mother! Where are you?"

"Up here in my room!" I shrieked back. "What's the matter? What's happened?" I could picture all kinds of terrible things.

She pounded up the stairs as I rushed out into the hall to meet her. "Oh, Mother, guess what? Pastor Sym has asked me to help in vacation school!"

I was ready to shake her. But, of course, I should have known better than to let myself get excited. So many things are either very wonderful or pefectly awful to her right now. I tried to readjust myself and enter into her enthusiasm. "That *is* nice, isn't it?"

"NICE? IT'S JUST fabulous, that's what it is! I'm to help with the Nursery. Debbie and I are to be in charge of getting their lunch ready and seeing that their hands are clean and taking them to the bathroom and all those things."

"Those youngsters are cute," I agreed, "and you can certainly take a lot of troublesome duties off the hands of the teachers." She and some of the girls in her class have been dying to teach for quite a while. Friends of theirs who belong to other churches have been doing it, but in our congregation we have enough adults who can be enlisted—or drafted. These high school youngsters need to be in a class. Even though Karen will be confirmed this year, she is not mature enough in her knowledge and understanding of the faith of the church to start to teach.

"Pastor Sym asked us after catech class. And he didn't ask just everyb He told Patsy and Debbie and me to after for a while. And Frank and

"He's going to have boys for he too? I think that's a good idea. make very good teachers and startin this way is a smart idea."

"They're going to be the leg That's what he called them. They'll the store if we run out of anything, catch the little children if they get from us at play time and take mess around the different departments. says he can keep them busy and won't have to think at all."

I raised my eyebrows. "So think bad?"

"Ben said his brain was almost v out from school. And Pastor Sym if his brain was worn out God could use his legs. He's got a way of sa things that are funny and yet really a funny. They make sense."

THE EARLY ADOLESCENT crush w Karen and some of her friends had the young assistant pastor when he came has vanished without leavin trace of a scar. I doubt whether the would believe how silly they acted— gling over everything he said, hanging his every word as though it were a cious gem, crowding near enough to to him whenever possible. Now there' very real and very friendly admirat but the hero worship is gone. A tac young man, our Pastor Sym.

It is so easy to hurt the feelings

youngsters. Part of the credit goes
rs. Sym. One evening she mentioned
terrible she felt when she was that
and someone had laughed at her cur-
love. "At the time I was hurt," she
ed, "but now it makes me mad. That
of love is a passing phase, but
e it lasts it is real love and nobody
t to laugh at love, not ever!"

SHOULDN'T YOU kids have gone to the
tion school training institutes?" I
d, bringing my thoughts back to the
ediate subject.

Pastor Sym says it wasn't necessary.
won't be real teachers. We'll be help-
and it's best for helpers to do what-
the regular teacher suggests. We're
ome to the staff meetings, though.
says since we've gone to vacation
ol ourselves, we ought to have some
d ideas."

ete stuck his head around the corner
his door. "If Karen's going to yak
night could you go downstairs? I've
to find the products of these cities.
st put down cash registers for Detroit
ead of Dayton!"

Poor boy! Of course, we can. And
ess we're likely to waken Susie, too!"

Is that so?" came a muffled voice from
girls' room. "Who says I've been
ep?"

Well, you'd better be! Come on,
en. Let us descend the stairway in
lking, as they say in the best French
tbooks."

Wait till I get my books. I still have
e math homework and if Susie's
ake anyhow it won't hurt to go in her
m."

"But hurry," I whispered, "and be as
ck as you can."

Sometimes I feel as though I'm trying
run a huge puppet show with life-size
ppets. Every one of them needs at-
tention every minute. You have to anticipate what ought to happen next or what may happen next if you aren't careful. You pull, very carefully so as not to throw the puppets off balance, now this string, now that.

Only there the similarity stops. When you pull the right strings on puppets, the puppets move in the right direction. Children, even the very young ones, have wills of their own. They may move the way you want them to, or they may move in exactly the opposite direction. If you pull any one string too hard, they are almost sure to go the other way!

This time Karen did as I asked. She was back in a flash, math book, tablet and paper in her hand. We tiptoed down the stairs like conspirators.

I PICKED UP my knitting. It's getting almost too warm to knit, but I do like to have something to keep my hands busy. Sewing takes too much concentration for me to pick it up and put it down quickly. But with knitting you can add a row any times—unless you're doing some tricky counting.

As my hands slipped into the familiar rhythm, I wondered whether that isn't the appeal smoking makes to most people. A physical tension, the need for some slight action but nothing strenuous enough to require concentration, might be satisfied by reaching for knitting instead. I began estimating the number of smokers in the United States and picturing how much knitting they could accomplish if they knit only the same amount of time they spend smoking. The result was so ridiculous I gave a little snort of laughter.

Karen looked at me, then bent her head over her work again. I'd have to wait till Dan got back from council meeting to share my brilliant thought.

GOD IS GENEROUS

Rebels against God are transformed into children of God through the new birth in Christ. God offers to adopt everybody

By JOHN SCHMIDT

Read Ephesians 1:5-9

MANY PEOPLE BELIEVE that man is the helpless victim of blind fate. "That bullet had his name on it," they say. Or, when someone is killed in an accident, "I guess his time was up."

This sort of fatalism is often confused with the biblical teaching about predestination. But this is not what Paul taught in his letter to the Ephesians. First, Paul explained, predestination is concerned with man's relation to God. Man's salvation depends wholly upon God. Man can make no claim of merit before God.

Second, predestination roots squarely "in love." The motive for God's action is his love—the same seeking, redeeming, giving love that we see in Jesus. "God desires all men to be saved and to come to the knowledge of the truth" (I Timothy 2:4). Paul does not, in this passage, discuss the negative aspect. He asserts that God chooses men to be "in Christ," but does not consider why some should have been chosen rather than others.

Throughout, his purpose is practical rather than speculative. He desires Christians to find peace in their relationship to God, knowing that their salvation rests in the eternal purpose of God. And he offers them this incentive to live the new life of Christlikeness (2:10).

GOD'S LOVING purpose is that we, who are by nature the children of wrath and disobedience (Eph. 2:2-3) shall be "adopted" into God's family. Only Jesus is a member of that family by natural right. The Roman custom, whereby a child of one family could be legally adopted by another and thereby become in every respect a member of the second family, becomes an apt illustration for Paul to make clear to Gentiles our Lord's illustration of the new birth (John 3).

The New Testament finds the basis for its doctrines of the fatherhood of God and the brotherhood of man in the new context of faith in Jesus the Lord, rather than in fact of creation (as did the Greek Christian Stoics and their contemporary followers). Sonship is, to Paul, a possibility for all men through Christ, but a fact only for those who have received "adoption as sons through Jesus Christ."

God's gracious and sovereign will, which originates in his own love, accomplishes its saving purpose through Christ. Once rebels are given glorious status as children of God. This is God's act. (Elsewhere it is pointed out that these adopted children need to become sons also in inward character and reality, but that is not Paul's concern here.)

THE ULTIMATE GLORY of God is his matchless, astonishing grace (compare I Peter 2:9 with verse 6 here). His grace, by which God gives sinful men the exact opposite of justice, is "lavished upon Jew and Gentile through Christ "Beloved."

God's free gift in Jesus is described (verse 6) as "redemption" and its means is "through his blood." That the two are so closely linked should keep us from

ng the more general meaning of
nption," even though it is used
throughout the Bible merely in the
of deliverance from a tyrant (such
gypt or Babylon).
re it seems closely linked with the
ght of a ransom being paid, through
s the deliverance is accomplished.
f Aulén has shown how often this
dit recurs in the New Testament
also in the later thought of the
h. The idea rests upon Jesus' own
s, that "the Son of man came . . .
ve his life a ransom for many."

UL'S EMPHASIS upon the costliness
race was echoed by Luther when he
e in the Catechism that Christ "has
emed me, a lost and condemned
ure . . . not with silver and gold,
with his innocent sufferings and
." Redemption is never to be taken
vanted. It seemed to the pious He-
an immoral thought to assert that
would welcome sinners. Is not God
Holy One of Israel"?
urely God would not condone sin.
oman who holds a low view of mar-
vows will perhaps not take too se-
ly the unfaithfulness of her husband.
gveness becomes costly only to one
holds steadfastly to the highest
dards of faithfulness, but who still
ntains the relationship that her hus-
d's misconduct tends to destroy. Pre-
y this dual emphasis is made in the
d Testament: God is the unutterably
y and it is he who redeems sinners.
aul delights in spelling out the riches
ivine grace. Sins are "forgiven," a
d that bears traces of its root "to send
y." Its perfect commentary is to be
nd in Psalm 103, "As far as the east
om the west, so far does he remove
transgressions from us" (verse 12)
Micah, "Thou wilt cast all our sins
into the depths of the sea" (7:19). All
that is supremely wonderful—if we take
seriously our sinfulness and God's holi-
ness.

BUT, IN FACT, the riches of God's
grace are "lavished upon us." Here is a
royal Giver, who does not skimp his
generosity. Free, unmerited, and unlim-
ited is his grace toward sinners. His sav-
ing will pours out like a mighty stream,
bringing to us God's wealth of true wis-
dom and understanding.

Jesus' claim to be the Christ seemed
"folly" to the wise men of the world, but
believers found him to be the one "whom
God made our wisdom" (I Corinthians
1:30). This true wisdom and the prac-
tical commonsense that flows from it
stands in sharp contrast to the "beguiling
speech," "philosophy and empty deceit"
(Colossians 2:4, 8) that were the boast
of the Asian churches. Christians are
protected against such false "knowledge"
not by ignorance but by the deeper
knowledge that God has revealed to them.

The "mystery" of which Paul speaks
is not the secret "truths" of the pagan
"mystery cults" that existed in Paul's day,
with which they flattered "the enlight-
ened." Paul uses the word to mean those
truths concerning God, man, and the
cosmos that man is incapable of discover-
ing by himself but which God has re-
vealed in Jesus Christ. And, far from
keeping these as the private, prideful
possession of insiders, these "mysteries"
are to be proclaimed to all men.

Apart from their light, men stagger in
darkness and defeat. Open to them would
be only the possibilities of attempted
absorption in the pleasure of the moment
or of the defiant despair of the ancient
Stoic or the contemporary pagan ex-
istentialist. It is God's revelation that
makes faith and hope possible.

WORSHIP NOTEBOOK

Twenty-fifth in a series on the Liturgy: THE PAX

A PASTOR'S MINISTRY is obstructed by many irritants. Not the least of these is gossip. One pastor awoke one morning to find his parish in a dither over the latest of his "dictatorial changes." Back-fence rumor that morning had it: "Have you heard the latest? Now he's forbidding the bride and groom to kiss each other at the altar after the marriage ceremony!"

The pastor had recently officiated at a wedding where the newlyweds climaxed the affair with an ecstatic embrace. In Hollywood style they enfolded one another and—according to one report—their first kiss of married life lasted 43 seconds!

After that the pastor, in counseling with prospective brides and grooms, made it a point to recommend that they save their first kiss until they were alone, or "at least be discreet."

Frankly, I sympathize with the pastor.

BUT KISSING isn't sissy stuff. And it isn't necessarily limited to lovers. Frequently St. Paul directed the people to whom he wrote to "greet one another with an holy kiss," and so did St. Peter. Whether this was simply a cheek-to-cheek embrace, as is still the oriental custom, isn't of great importance. It was a simple gesture conveying a feeling of affection.

No doubt it was from this apostolic advice that the "kiss of peace" became a greeting among Christians in their assemblies. Later the symbolic gesture became a part of Christian worship, and was attached to a blessing given to the people before they communed. Originally, this blessing had been more e rate. But eventually it was shorten the form in which we have it today, Peace of the Lord be with you al

AS SO FREQUENTLY happened with tures assimilated into the liturgy, th soon became strictly a ceremonial fe The celebrating minister "embraced deacon, who in turn passed on the brace to the others in the sanctuary it seldom went further than that.

In time a pax-board or *osculate* was used. This was a small met wooden piece marked with religious bols, and was kissed by the cele He in turn gave it to the deacon also kissed it and passed it on. Co with the people in their worship had lost, and the result was a meani ceremonial that has for the most disappeared.

Luther found great satisfaction the Pax (although no mention is of the ceremonial kiss), and di that it be used as a blessing of the ple at this point in the liturgy. The said Luther, "is the voice of the G announcing the forgiveness of sin only and most worthy preparatio the Lord's table . . . hence I wish nounced with face toward the peo the bishops were accustomed to do."

This is the more significant featu the Pax and we do well to appreci significance for us at this point i service. But what of the kiss of p Apart from a few rather obscur stances in some of the Orthodox chu and in certain of the ceremonial

of the Roman Church it is almost
sally ignored. Practical considera-
make its return almost impossible.

T THERE have been serious efforts
turn to the gesture in somewhat
ied form and so incorporate it into
rn liturgies. In the Church of South
"the kiss of peace" is observed as
t of its newly created liturgy. At
roper time the officiating minister
the right hand of the assisting min-
in his own and covers them with his
nand, as does the assistant. Along
this physical contact, he speaks the
s: "The Peace of God" or "The
e of God be with you."
e assistant then conveys the "kiss"
hers in the sanctuary, who then
it to the people where it is ex-
ged down through the nave until all
nt have "saluted one another with
ly kiss."
e gesture isn't of the utmost im-
nce and the "parish boss" who
ly grasps the hand of his neighbor
have little if any real concern, let
love, for the person to whom he
onveyed the peace of God. Looking
upon the events of the night in
semane we may remember that the
re of a kiss, once an act of affection,
me a sign of betrayal.
gns or symbols, to have any real
ning, are outward expressions of the
most thoughts of our minds and
s. Without such foundation from
n, all of the most solemn gestures,
ns, or ceremonies are no more than
.

UTHER RIGHTLY seizes upon the very
t of the Pax. We would come to the
to receive God's gift of himself. We
d clear out the debris of our daily
disturbances, frustrations, hatred,
, and discontent which plague us all.
We would offer God a dwelling place for his Spirit.

Our Lord had strong words of advice for such a moment. "Therefore if thou bring they gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

Another Christian liturgy exhorts communicants to confess their sins in this fashion: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors . . ."

We can't expect that God will dwell in a house where bad feeling for another of his creatures remains with us. The scriptures say that a man who loves God and yet hates his brother is a liar. We may try to hedge and say that we don't really hate another. But when there is bad feeling, can we honestly say that we love? And if we cannot say that we love our brother, dare we say that we love God?

WHO HASN'T KNOWN that moment when after months and sometimes years of bitterness, backbiting, and malicious slander, one is suddenly confronted with his enemy? In a moment, a rare impulse (ought we not rather say, the work of the Holy Spirit) makes you thrust out your hand in friendship, and in the same spirit he grasps yours. How utterly ridiculous the long days of rancor now appear, and how blessed the reconciliation!

So we would have God come in to dwell with us. We approach the moment that is a rendezvous with love. As the minister turns from the altar and lifts his voice in blessing, the blessing of peace, we know that God's Spirit has made us ready and we bid him enter.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Expected birth

QUESTION: I want to tell Pamela, five, about the expected coming of another child. Will it be advisable to insist that she keep it a secret?

REPLY: You would have to make a terrific impression on a five-year-old to get her to keep such an interesting piece of information secret. An impression of such force might make it impossible for the child to regard anything connected with birth in a natural and wholesome manner.

Furthermore, by such emphasis you might break up the free, pleasant give-and-take between parent and child which facilitates natural interchange of thought and keeps the way open for educational occasions to arise in the future.

Do not attempt to enforce secrecy. It is uncalled for, and it is virtually impossible. Furthermore, such insistence might do more harm than good.

Driveway

QUESTION: We live very close to our nextdoor neighbors, and we have a joint driveway. Thus far our relations with them have been pleasant, and I hope they may continue so. Mr. Larsen has several times brought up the question whether we ought to get an easement in regard to the driveway, so that the right of either family to use it could not be challenged at any time. I have no particular in in it, for it seems to me that as l we have these neighbors everythin be pleasant.

REPLY: Speaking from a pra nonlegal, viewpoint, it would see to have the rights of both pr owners set forth in writing wou advantageous to both. The use driveway would be assured to neighbors.

But unless carefully worded it open the way for activities which be undesirable to all concerned. or without an easement a disagr neighbor could make things unpl With a legal arrangement, acc your property would be assure such an arrangement might pro vantageous in case you should w dispose of the property. Nothi take the place of good will, and ment or no easement, that will of paramount importance.

Family life

QUESTION: In our community a our church I have never heard course on family life or good paren Yet I feel the need of being bet formed. Have you any suggestions

REPLY: Here are a few. 1) some of the books and periodic marriage, family life, and paren which are written from the Ch viewpoint. I am mailing a list o to you. 2) Talk over the iss marriage and family with me women who have achieved succ happy family life. 3) Try to i other persons in starting a gro class in your congregation for th pose of study and discussion. pastor may be able to help you a plish your purpose.

CHRISTIAN WAY OF LIFE

Christian Ethos. By Werner Elert. Trans- by Carl J. Schindler. Muhlenberg Press. ages. $6.

fessor Elert bases his system of ethics all-important distinction between law ace. The law is not a manual of what ians ought to do. Christ's new law of ot only reinterprets the decalogue but s it.

law always accuses but never justifies. a twofold use, political and religious. ng through the orders of society, it the purpose of retribution and ex- security. In its religious use it helps lo realize his opposition to God. The hich it brings to light is not a bi- al inheritance from Adam, but guilt— personal and communal—which incurs judgment.

os under grace is radically different thos under law. To the believer, is the end of the law and the origi- of a new existence. The new life is ated on an encounter with Christ, the l of sinners. Reconciliation, which sup- retribution, is the basis for reintegra- nd new obedience. But it also marks eginning of a continuing "invisible gle" between the old nature and the

final section deals with the "objective of the Christian community in its ty. The objective concept of "we," the body of Christ, is traced through ure and the creeds, liturgy and church y, to the ecumenicity of our day.

ofessor Elert was a remarkable com- on of exegete, historian, and systemati- The breadth of his interests is illus- d by a refreshing chapter on "The ty of the World." Shining through the h of scholarship and the precision of are vitality and wry wit, qualities which ured the author to those who knew him. eologians will question the adequacy of 's recognition of the church's duty of "teaching them to observe all that I have commanded you." Nor does the book cover all the subjects which need to be discussed in a course in Christian ethics.

But in spite of its limitations it still far excels all other available basic texts. This book will no doubt be required reading, at least in Lutheran seminaries, for many years to come. And it will serve to remind all Christians both "that we must justify our every breath before God" and that "even our very best efforts can only be risked in the hope that God forgives."

Springfield, O. T. A. KANTONEN

COMMENTARY ON HYMNS

Hymns and the Faith. By Erik Routley. Seabury Press. 311 pages. $5.75.

A well-known British hymnologist gives us an exposition of the Christian faith in hymns. His book is based on 49 hymns of outstanding value and popularity. All but two or three of these will also be found in the new *Service Book and Hymnal.*

The commentaries which Routley offers have little in common with the usual hymn-story material. They contain occasional references to the origin of the hymn in question, but lead on to a discussion of the meaning and message of each. One might call these meditations "armchair sermons." Routley seeks to cover "the whole of the credal country," and offers a handbook of Christian doctrine in hymns.

This reviewer found the author's attempt to smooth over every serious theological controversy rather superficial, but was glad to receive many revealing and illuminating insights into the meaning and message of our hymns. U. S. LEUPOLD

Waterloo, Ont.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

SYNOD CONVENTION

Virginia tackled 102 recommendations for revising synod's organizational structure . . . Most of them were adopted by the convention

By MARSHALL F. MAUNEY

THE VIRGINIA SYNOD took forward steps toward preparing for what it believes is a larger area of service in the future. Much of the meeting held at St. Mark's Church, Roanoke, April 30-May 3, concerned itself with the report of a special Commission on Organizational Structure. All but one section of the report (dealing with "Ministers") was dealt with briskly by a patient and diligent body of clerical and lay delegates.

President J. Luther Mauney, in the communion sermon, warned that "ours is a day willing to see low estimates of the church" and that "as we tamper with machinery we need a dynamic view of the church as God's powerful instrument for bringing the gospel in the lives of men."

THE COS, appointed at the previous convention, proposed changes approved by the convention that call for an administrative set-up capable of maintaining close contact with all congregations, developing a plan of promotion, and using personnel of pastors and laymen in the largest possible manner. There were 102 recommendations aiming at a constitutional revision that would put the plan into operation in the summer of 1958.

Included in the plan are:

Provision for three full-time officers (president, assistant to the president, secretary) so as to make the president the executive officer and chief representative.

The establishment of a synodical headquarters.

A streamlined committee structure for both the general program of synod and its conventions.

Pastor Paul Lottich and Prof. Chai Woltz of Univ. of Virginia law scho commission studying synodical str

Re-establishing conferences in th odical organization as conferential gro

Providing closer ties between the iaries and the synod.

Providing for larger conventions future by granting each congregatio stead of parish) the right to be repre by its lay delegate.

The Commission is continued for st additional fields under the original p for which it was appointed.

TREASURER A. L. GARBER reported r breaking receipts during the year of $2 for all causes. An equally "record-bre budget for 1958 was approved, amo to $394,966. Specific plans for movir the stewardship sector project were ou

Four new mission congregations org during the last year were received Church of the Good Shepherd, Morri Tenn.; St. Stephen's Church, William Va.; Our Saviour's Church, Bayside and Holy Communion Church, Portsm Va. Approved for ordination were

chanan, Robert R. Cofer, and Lothar ger. Fourteen new ministers who have into the synod since the last conven- were introduced.

presenting the ULCA was Dr. G. Elson Dr. Robert W. Stackel spoke in con- n with the report of the Lutheran evan- mission, and Dr. Vernon L. Strempke ted the cause of ministerial education illustrated lecture. Pastor Kenneth pton of Danville served as convention ain.

tistician Harry E. Pugh reported gains of 1,400 baptized, 803 confirmed, and 588 communing members during the year. While this is in line with former years, it should be noted that the Shenandoah and Roanoke Conferences, which conducted their evangelism missions early in 1956, reported unusually high gains.

Re-elected to the Executive Council were Pastors James R. Crumley, W. E. Eisenberg and D. W. Taylor, and laymen C. H. Frick, J. A. Lambie and H. Sherman Oberly. Re-elected to the home mission committee were Pastor R. L. Sloop and Mr. E. R. Miley, Sr.

ERSEAS

e debate about hell in Norway

RWAY: Oslo. April 22.—AT A dis- meeting of several Norwegian mis- societies the 78-year-old Professor Hallesby called upon the Norwegian h people—pastors and laymen—to firmly on the confessional basis of Lutheran faith. He reviewed events he famous controversy about the y of hell which was highly publicized orway three years ago, and asserted liberal theology is not dead. In his on this has created such a weakness g the pastors that they do not dare k up against heretical viewpoints.

concluded by saying that he was y about the new evangelical trend n the church, a church which for- y had been afraid of evangelization. he emphasized, it would be better if church would take a firmer stand st heresy.

ne question of whether the Interna- il Missionary Council should join the ld Council of Churches was also dis- ed at this meeting. One of the leaders foreign mission society, Tormod en, warned strongly against member- within WCC.

his meeting will lead to a renewed ssion and disunity among the Chris- tians in Norway. In the background of this discussion was not only the controversy about hell but a recent radio address by Prof. Hallesby's opponent, Bishop Scheldrup, about Dr. Albert Schweitzer. At a meeting of outstanding Norwegian theologians, Bishop Berggrav asked Bishop Scheldrup to state his point of view on Dr. Schweitzer. They all seemed to agree that Dr. Albert Schweitzer is a Christian but that his theology is not a Christian theology.

THERE WILL be evangelism missions in 17 centers in Norway in 1957, says Olav Egeland, the national evangelization secretary. Some places where campaigns are planned are Bergen, Trondheim, Alesund.

In no other country where similar drives have been carried out have they met with such response as in Norway, said Mr. Egeland. They are launched only after intensive preparation, including prayer, Bible classes, training of visitors, and house-to-house calling to extend an invitation.

In many places increased church attendance is reported. Following a mission in Hoyland last year, the church has been filled with worshipers every Sunday, and every Saturday a thousand young people gather for a special meeting in the church.

—ANNE JORDHEIM

New Missions Organized In Wheeling and Bellevill

By JOHN E. COOPERRIDER

CHICAGO—Missions were organized April 14 in Wheeling, a Chicago suburb, and Belleville, a fast-growing suburb of St. Louis on the Illinois side of the Mississippi River. Wheeling, a suburb northwest of Chicago, had a population of not more than 200 until four years ago. Housing developments in the area will bring the population to an estimated 50,000 within ten years.

There were 99 adult charter members on hand for the organization of Good Shepherd Church in Wheeling. Synod President A. Howard Weeg preached. The mission was developed by the Rev. George H. Hoog who was recently called as the Illinois Synod's director of missions. Pastor of the young congregation will be the Rev. John E. Cooperrider who resigned from the pastorate of Calvary Church, Chicago, effective June 1. Pastor Cooperrider is Illinois Synod correspondent for THE LUTHERAN.

Stewardship Secretary Richard L. Peterman preached at the organization service of Calvary Church, Belleville. The Rev. C. Kenneth Proefrock organized the mission with 77 charter members. Both missions are meeting in public schools at the present time.

Pastor Hoog has announced plans to survey six new fields this summer at Pekin, Morton, Lake Zurich, Rockford (northwest), Fox Lake, Cary, and West Chicago, and to enter at least five of these fields with mission organizers this fall.

The surveys will be conducted under the auspices of the department of survey and research of the Board of American Missions.

Home Appeal Oversubscribed

THE $250,000 fund-raising appeal for the first Illinois home for the aging and infirm planned by the United Lutheran Social Mission Society has been oversubscribed, it was announced last month. The home, first unit in a plan which will provide similar ... tions in all four conferences of the ... Synod, will be built in Park Ridge Ma...

Last reports indicated that $282,6... been pledged through campaigns and ... budgets throughout the state. Payme... been promised over a 30-month perio... society already has more than $1... available in excess of this amount.

Sites will be purchased in other a... the state for future development of ... homes. The program has been dev... under the leadership of the Rev. Har... Reisch, executive director of the Soci... sion Society.

Camping Dates Set for Fam...

THE LUTHERAN COUNCIL of Greate... cago has announced a two-week pr... of family camping (July 6-13 and Ju... 20) on the Long Lake Bible Conf... Grounds, 45 miles northwest of Chic...

The program will supplement youth ... ing programs conducted by various ... in the area. It will be conducted on ... perimental basis. If successful, purch... the grounds for a nominal sum may b... templated.

Long Lake Camp is one of the ... church camp grounds in the midwes... most of the Lutheran synods in th... started their camping programs there.

GOOD SHEPHERD CHURCH, Oak Par... Rev. William E. Kmet, pastor), recen... larged the church, increasing the ... capacity of the nave from 150 to 30... remodeling program provided for seve... cational rooms and administrative off...

Dedication date for the enlarged ... was set for May 5. Illinois Synod Pr... A. Howard Weeg was scheduled as sp...

The congregation has a baptized m... ship of 621, a confirmed membership ...

Lutherans Training for Assignment in Foreign Mission Fields Will Stay Here

... of Missions hall is going up on campus of Chicago Lutheran Seminary in Maywood, ...uilding will consist of 16 units with bathrooms and kitchenettes, assembly room in ...ent. All available space is already assigned to ULC and Augustana missionary candi... who will be in residence for a year beginning this fall. Furloughed missionaries attend... ...hool will be housed elsewhere. Dedication of seminary building is set for Sept. 29.

...President to Address Synod

...e ILLINOIS SYNOD will meet May 20-23 ...st Church, Decatur.

...phasis at this year's convention will ...d on stewardship. The synod's new ...ary for stewardship, Pastor Richard ...an, will speak on the subject at the ...ing of every session. ULC President ...lin Clark Fry will address the conven... ...t the Tuesday evening session. His ...s: "Advance on All Fronts."

George F. Harkins, assistant to the president, will speak on behalf of the ...d Lutheran Church at two sessions, ... the ordination service on Wednesday ...g when five men will be ordained.

Edwin Moll will speak on Lutheran ... Action.

...or Peterman will be officially installed ... new office during the convention.

...tors of the host church are the Rev. ... H. Stone and the Rev. Roger K. ...n.

NEW YORK

Protestant Chances Seen In Eastern Brooklyn Area

NEW YORK CITY—A "great potential" for new sites of Protestant church development and relocation may be offered by building trends in eastern Brooklyn, Dr. David Barry said in a recent report on surveys completed in the borough.

The surveys were part of a research project conducted by the Protestant Council of New York City. Areas already canvassed in Brooklyn include Highland Park, Brownsville, and East New York. Three ULC churches were involved in the survey in East New York. Pastors Franklin D. Fry (St. Philip's), Robert J. Keeler (Reformation), and Fred Otten (St. John's) co-operated.

J. DONALD KINGSLEY was speaker at the meeting of the Lutheran Welfare Council. As executive director of the Community

NEW YORK . . .

Council of Greater New York, he stressed the need for a strong and inclusive planning body in the welfare field. He said New York City's welfare is not overorganized but that there is a lack of teamwork, and predicted that within ten years one-third of New York City will be Negro and Puerto Rican. There will be corresponding changes in the public schools and a pronounced increase in the very young and aged.

The council, which accepted the resignation of Dr. Ambrose Herring, who has served 25 years as its executive, offered Dr. and Mrs. Herring a farewell reception at St. Peter's Church, Manhattan, on May 19.

PRESIDENT FREDERICK R. KNUBEL is concluding a series of convocations for church councilmen throughout the synod. The theme was "Responsibilities of a Church Council." Members of councils were invited to submit questions in advance. A panel of laymen and pastors answered the questions.

The synod executive committee recently approved a plan whereby congregations and individuals will be invited to invest funds for home mission expansion in multiples of $1,000 on 30-day demand notes. Funds will be used for emergency short-term financing. The plan will be presented for adoption at the New York and New England Synod meeting in Niagara Falls, June 17-20.

St. Luke's Church Dedicated After Completing Relocation

By OLIVER W. POWERS

NEW ROCHELLE—St. Luke's Church in New Rochelle, forced to make room for the New England Throughway, has dedicated its new sanctuary in a new location. Stained-glass windows and mosaics were removed from the old building and placed into the new Gothic church which has a seating capacity of 350.

Cost of the relocation project was $550,000. The church has a fellowship hall,

St. Luke's, New Rochelle, at Dedica
New sanctuary built on new loca

classrooms, children's chapel, roo
council meetings, offices and a fou
apartment for the caretaker. The par
holds 75 cars. A picnic grove is atta

New York Synod President Frede
Knubel was assisted in the dedicatory
on March 24 by New York Conferenc
ident Henry J. Cornish, the Rev. V
F. Gotwald, and Pastor George E. H
St. Luke's.

St. Luke's Church was organized i
has a confirmed membership of 513.

Billy Graham Crusade Beg

THE BILLY GRAHAM New York C
began on May 15. Some 1,500 m
pledged themselves and their chur
active support. A news release fr
crusade staff said that during the nin
training program over 4,000 co
trainees were in attendance and t
goal of 4,000 choir members and
ushers would be reached. All depa
reported large response. "Prayer pa
numbered well over 100,000.

ROLL L. CHARLES

OR CARROLL LUTHER
ES, Arlington Heights,
came assistant director
new department of
church planning of
C in New York this
The 33 - year - old
was director of mis-
or the Illinois Synod.
R ADMIRAL CHARLES
OSES, who retired last
y from the U.S. Navy
age of 52, joined the
istrative staff of Muh-
College as assistant
president in charge
elopment this month.
much-decorated officer
dministrative assistant
chief of the Bureau of
nel in Washington,
st in command of the
aval base in Bremer-
Germany.

G. GORDON PARKER
ecome associate pro-
of sociology at Mid-
College Sept. 1 re-
g Dr. Harold Eastman
esigned. Dr. Parker,
r-old former mission-
at present a research
at Yale School of
te studies.

Crosscountry

THE CASE OF THE MISSING ORGAN PIPES was cleared up at First Church, Dayton, Ohio, within a few days. The church was installing a new $42,000 organ, and parts of the instrument had been stored in the building. When time came to put the organ together, it was discovered that seven pipes were missing. The discovery meant that inauguration of the instrument would have to wait.

But three days later, seven carefully wrapped pipes were found outside the church. The police investigated and traced the theft to a 26-year-old workman and part-time auto mechanic who said he returned the pipes after discovering that he couldn't use them. He had intended to put them into his car as exhausts.

ORGAN PARTS aren't of much use in an automobile, but automobile parts can give an organ a new lease on life. At St. Matthew's Church in Bethlehem, Pa., the organ quit suddenly during a wedding rehearsal. The trouble was traced to a defective rectifier. Pastor William C. Berkemeyer knew it would take days to get a new one from the factory.

Two members of St. Matthew's choir, both electricians, studied the problem of how to make the organ work in the meantime. Since a rectifier serves to convert 110-volt alternating current to 15-volt direct current, they thought two six-volt car batteries might do the trick. They did.

WHILE the congregation was without a permanent pastor, officials of an English village church tried to stimulate interest by posting each week the name of the preacher who would fill the pulpit on the following Sunday. Parishioners were just a little bit startled, the "New York Times" reports, when the church bulletin one Sunday carried this announcement: "The preacher for next Sunday will be found hanging in the vestibule."

THERE SEEM TO BE many saints not listed in the church calendar to whom pastors bow in their ministerial work, Dr. Alfred L. Beck, pastor of Reformation Church, Rochester, N. Y., told the Utica, N. Y., ministerial fellowship at a luncheon. He listed a few of them—St. Mimeo, St. Jargon, St. Committee, St. Activity and St. Inertia.

St. Paul's Congregation Dedicates Church in Savann

Tall spire dominates St. Paul's new church in Savannah

Clergy before assembled congregation outside church

SAVANNAH — St. Paul's was organized in Savannah and completed a $5,000 chu year later. Last Palm Sunc congregation of 1,250 members dedicated a $ church combined with an tional building.

Dedication of the sa which was hailed by edito local newspapers as a "pre splendid addition to the city fine churches," was celebr the presence of ULC Secre Eppling Reinartz and Dr. E. Fritz, president of the Alabama Synod. Other participating in dedicatory were Pastor Eugene L. Pastor G. A. West, Dr. Stup, St. Paul's pastor, t J. L. Griffin, and the congre minister of Christian educa Rev. R. E. Davis, Jr.

The church combines Go ments with contemporary It is dominated by an i tower topped by a spire. glass windows were desig Dr. Henry Lee Willet. A was Harold E. Wagoner delphia.

Through bequests of members, the congregation tablished permanent mi educational aid funds and a fund amounting to over

Wood to Preach in E

DR. RAYMOND D. WOOD sion Church, Savannah, cepted an invitation fr United States Air Force part in a Protestant preach sion at USAF bases in E October and November.

New Church Plant for East Pennsylvania Conference Congregation

nto new sanctuary was completed by Grace Church, Camp Hill, Pa., early this year. egation added $278,000 building to old church (at right) which is connected to new re by cloister in front, hallway in rear. Church seats 455. Pastor is Arthur Neal, Jr.

nbership Gains Reported by All Harrisburg Churches

By VIGGO SWENSEN

RRISBURG—Church membership in the burg area has increased by 18,423 last five years, according to figures d by representatives of Protestants, lics and Jews.

gest increase was reported by the Ro- Catholic church which established nine arishes. Total gain in five years was 5, raising the combined membership 809.

testant membership rose to 90,841, an se of 7,623. Nine new congregations formed.

Jewish community established one congregation and increased their total ership in the five-year period from families to 1,460 families.

sons given for the membership gains, lition to increasing birth rates and population shifts, was a sense of anxiety and the feeling that God, rather than science, has the answer to the problems of the day.

Ecclesiastical Order Discussed

SHOULD seminary students and laymen assist in administering the Holy Communion? Is licensure advisable? Ought clerical garb and vestments be worn by unordained men?

These and other questions were discussed in connection with the report of the Central Pennsylvania Synod's commission on ecclesiastical order. Report was given by the commission chairman, Dr. Walden Holl of Johnstown, and Dr. Edmund Turnbach of Selinsgrove at the special meeting of the East Penn Conference, April 30, in Christ Church, Linglestown. Recommendations will be made to the synod in June.

PA.: HARRISBURG . . .

Whetstone Named to State Board

Mease Called as C. of C. Manager

THE REV. GEORGE E. WHETSTONE, director of synodical inner missions, was appointed by Governor George Leader to the state welfare commission. Appointment was made April 23 for a term expiring January, 1959. The agency is a non-salaried advisory group to the state welfare department, making policy recommendations for operation of the department's program.

APPOINTMENT of Ivan L. Mease of Hershey as business manager of the Pennsylvania Council of Churches was announced April 23 by Dr. Claude S. Conley, president of the council at a meeting of the board of directors in St. Matthew's Church, Harrisburg.

A leader in the Presbyterian church, former treasurer of the Pennsylvania Council of Churches, Mr. Mease will assume his position June 15.

The board of directors adopted a resolution calling for prompt action on the revision and improvement of American immigration policies and requested the churches "to support and improve non-discriminatory immigration and naturalization policy" to enable this country to accept its fair share of persons from all parts of the world who need migration assistance.

EAST PENN CONFERENCE of United Lutheran Church Women, meeting in Christ Church, Linglestown, heard a panel discussion on "Fulfilling the Purpose of ULCW." Miss Betty Edwards, ULCW education secretary, was moderator. Panel member Mrs. Ben Hammond, Miss Myra Cool Richard Yountz, Mrs. Eldred Stauffe Viggo Swensen, member of the Board of Foreign Missions, spoke of United Lutheran Church in British G About 200 attended.

Horse Betting Bill Loses Race

HARRISBURG—The Senate voted favorably on the bill to legalize horse-race betting in Pennsylvania on April 29. The count was 26-22. But when the bill was sent to the House, it was tabled because Governor Leader had announced that he would veto the proposal if it was sent to him for his signature.

Second Evangelism Miss

Full Success in Lancaste

By ERNEST J. HOH

LANCASTER—Lancaster County ha completed its second evangelism mission i years. The Lancaster Conference v lected for a pilot mission in 1954 as of mission techniques and prograr were later approved by the ULCA.

When the question arose whether th plans could be followed successfully same area within a reasonably short of time, Lancaster was again chosen vide an answer.

Under the leadership of Dr. Myers and the Rev. Richard Rutter, t come was more satisfactory than thre ago. "The general response was bett the national average," according to th director.

During the mission week 4,627 pros members were contacted. Fifty pe showed interest and over 20 per cent definite commitments for church m ship. "There are enough new m uniting with Lancaster churches to ma large congregations," according to the man of the local committee.

The response seemed discouraging first Sunday of the mission. It was t Sunday after Easter. Daylight-savin had gone into effect and summer te tures affected church attendance co ably. But during the week enths mounted and people agreed that the "was very good for us."

Dr. W. Carl Satre, pastor of Au Church, Toledo, spoke at the closin on May 5.

The Rev. Robert Moss, president-e

THEY SAID "I DO" THREE TIMES

'CASTER—There had seldom been such
vd at Salem Church, Reamstown, Pa.,
history goes back to pre-Revolution-
ys. People crowded into the red brick
ng which can hold 200, and many
outside to hear over loudspeakers what
oing on inside the church on a recent
y in spring.

asion was the 70th wedding anniver-
f Mr. and Mrs. Clayton K. Grant who
ome to church for their second re-
age ceremony. They were married in
stown in 1887, renewed their marriage
the first time in the church ten years

ading before them at the altar was their
Pastor Charles L. Grant of Faith
h, St. Paul, Minn., who conducted the
e. Four pastors, John R. Albright,
Leisey, Theodore L. Trost, and John
ler, assisted.

couple was confirmed in Salem
h and was active in all its organiza-
They are both past 90 years of age
as Mrs. Grant told a reporter, are
ing up some now." Their marriage,
aid, was good, although "we've had
hare of quarrels and ups and downs,
e would do it again if we had a chance."

The Clayton K. Grants with son
For the third time, a wedding cake

She had one piece of advice for young married couples: "If you ever have a quarrel, make up before the sun goes down. One person must give in."

---

vangelical and Reformed Seminary, led
inisters' mission in the interpretation
e Letter to the Ephesians. Others on
rogram were Drs. Ralph Loew, Carl
ussen, John Kindsvatter, Boyd Hamm,
obert Koons. Local pastors conducted
devotions.

e spring rally of the Conference
W brought 350 delegates to St. Paul's
ch, Penryn. A panel discussion dealt
the need of young people entering full-
Christian service. Dr. Mildred E. Wins-
f the Board of Higher Education, Miss
hine Darmstaetter of the ULCW staff,
Pastor J. Frederick Neudoerffer par-
ted.

German Conference Meets; Pastoral Vacancies Filled

PHILADELPHIA—The German Conference of the Ministerium of Pennsylvania convened April 30 in Immanuel Church, Philadelphia.

The president of the conference, Dr. Ernst Schmidt, reported that conference churches had raised 67 per cent of their quota for the Ministerium's appeal for Muhlenberg College. He announced that all vacancies had been filled, and that the evangelism mission had encouraging results.

Dr. Schmidt, Conference Secretary Gerhard Wuerscher, pastor of Bethanien Church,

PA.: PHILADELPHIA . . .

Philadelphia, and Statistician Jesse Renninger, pastor of Trinity Church, Steelton, were re-elected by acclamation. The only absentees at the conference meeting were serving as missioners in the evangelism mission.

Ministerium President Charles M. Cooper outlined recent developments in the plan to reorganize the structure of the Ministerium. Among the laymen making reports were Otto W. Woltersdorf for the Germantown Home, and Emil Mannherz for *Kirchliches Monatsblatt,* ULCA's German-language monthly.

Mission in King of Prussia Organized with 90 Members

By WILLIAM COLEY ROEGER

NORRISTOWN—A mission started as a Sunday school branch by Trinity Church, Norristown, was organized Easter Sunday as Good Shepherd Church in King of Prussia. The charter membership list was signed by 90 adults. The baptized membership is 156.

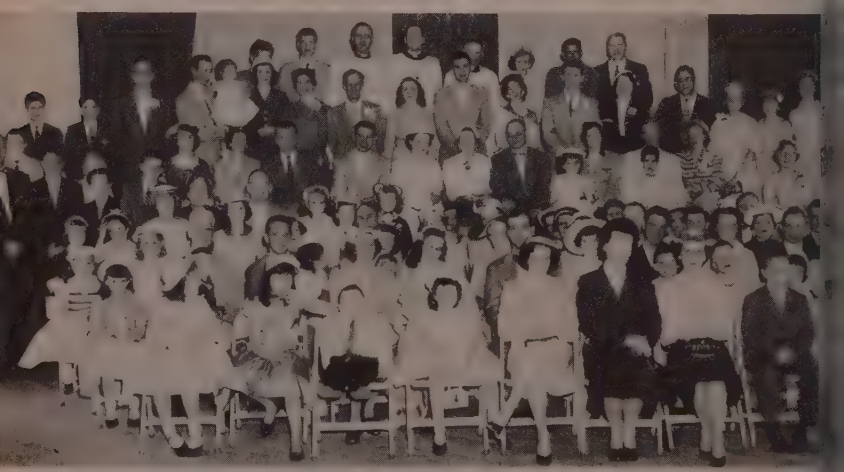
The organizational service in King of Prussia's 250-year-old historic township building was witnessed by 144 person Roy L. Winters, executive secretary Pennsylvania Ministerium's board of missions, preached, and Pastor Or Hartman, director of home mission formed the act of organization. L was Martin L. Acker, due to graduat Philadelphia Seminary this month wh become pastor of the congregation af ordination.

A parsonage has been purchased mission will continue to meet at the ship building until a chapel can be b

ANOTHER AREA of the conference, t tion around Warrington, is being su at present. Mission development m underway in the near future. With pansion of the greater Philadelphia sections that had once been considere are now becoming part of the city's su territory.

Anniversary at Coatesvill

CHURCH OF OUR SAVIOUR, Coat held an eight-day celebration of its 5 niversary. Ministerium Secretary Cla Schick preached at the chief anniv service. At a "Ministerial Sons" obser



Good Shepherd Church was organized Easter Sunday in King of Prussia, near Valley Forg
Mission meets on second floor of historic township building which houses also police

ev. Charles Trunk, of Frederick, Md., Dr. W. Roy Hashinger, of Huntingdon, a., were guests of honor at a service hich Dr. Harvey Hoover, professor tus of Gettysburg Seminary, preached. Daniel L. Biemsderfer, president of the rsville State Teachers' College, spoke e 50th anniversary banquet of the con- tion.

another service, the Rev. Francis B. s, regional director of the Lutheran gelism mission and a son of the first r of Our Saviour Church, was guest ter.. At the final service of the anniver- celebration the speaker was Dr. George lerkheimer, executive secretary of the d of Pensions. The congregation, whose ing is 48 years old, has just completed mpaign in preparation of relocating on ige of Coatesville.

THE NORRISTOWN CONFERENCE met in Old Goshenhoppen Church, Woxall, gomery County, a church presently ob- g its 225th anniversary. Conference dent Robert M. Lamparter, of St. s, Phoenixville; Secretary Luther F. Schlenker of St. Andrew's, Perkasie, and Treasurer Mark O. Heller of the Old Goshenhoppen-Trumbauersville parish were re-elected.

DR. GEORGE A. EICHLER of Northampton, past president of the Ministerium of Pennsylvania Brotherhood, was guest speaker at the spring rally of the conference Brotherhood in Grace Church, Pottstown. He pointed up the responsibility which the men of the church hold toward the boys, including church schools, youth organizations, and scouting.

Alfred W. Weidemoyer of St. Michael's Church, Sellersville, was re-elected president. Other officers are W. Merrill Fellman, Hilltown; Raymond Gross, Dublin; Harry M. Nase, Perkasie; Russell Hoffman, Tel-

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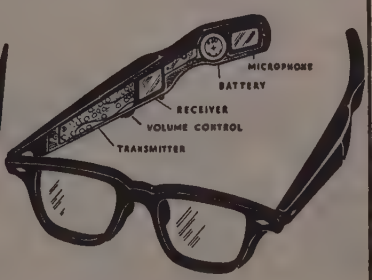

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PA.: NORRISTOWN . . .

ford; and Gerald Stanley, Kellers Chu

CONFERENCE PRESIDENT LAMPART stalled Pastor Ernest Flothmeier, form sionary to Liberia, at St. Paul's Churc ford. His brother, Fred W. Flothm St. Paul's, Norristown, preached, a former pastor of the Telford churc Charles F. Brobst, was liturgist.

Conference Secretary Luther F. Sch was preacher as Pastor William Wa installed at St. Peter's Church, North

MEMBERS of the Pottstown chapter women's auxiliary of Muhlenberg C were guests of Muhlenberg's Preside Mrs. J. Conrad Seegers for a luncheo lowed by a concert in the chapel and of the campus.

THE LUTHER LEAGUE of the Nor Conference has a present members 841 organized in 44 leagues, delegates conference convention were told Apri St. Michael's Church, Sellersville.

Leaguers were addressed by Dr. Moll, former LWF director of the East branch in Jerusalem. Pastor Klick of St. Paul's Church, Alle preached.

Officers elected included Gloria S Franconia; Shirley Dennis, Quak Dave Deery, Phoenixville; Shirley New Britain; and Gail Griffith, Phoe

Conference Congregatio Raise Benevolence Givi

By ARTHUR S. FOLLETT

POTTSVILLE—An increase in bene offerings and attainment of the goal Muhlenberg College appeal were repo the Pottstown Conference meeting John's Church, Tamaqua, May 1. olence giving of $96,918 for all con congregations represented a 7.3 per c crease over last year.

Trinity, Sacramento; Ascension, Q English, Pottsville; St. John's, Girard St. Michael's, Klingerstown; and St. Auburn, set the pace in this upswing

es ranged from 31 to 55 per cent.
ven congregations went past their quota
e Muhlenberg Appeal with $22,627,
more reached their pledged amount.
of $74,318 was turned in by the 62
gations responding to the Ministe-
appeal.

ther promising report concerned the
cent increase in subscriptions to THE
RAN, which exceeded 1,000, not in-
the churches which receive their
in bulk. Many pastors reported
ned interest in the publication follow-
promotional drive in the conference.
Charles M. Cooper, president of the
lvania Ministerium, was present to
the planned reorganization of the
into districts. The plan had previously
iscussed at the conference meeting last

dens Church, Hegins, asked permis-
withdraw from the Hegins parish.
ngregation had approved the request
cent meeting. The parish boundaries
ttee will make a further study on the
t.

committee reported favorably on the
tion of the new parish of St. John's,
noy City, and Mt. Zion, Zion's Grove.
nn's, Delano, is now united with the
ke parish. All four churches had been
by supply pastors.

tudy of possibilities for establishment
me for the aged in the Pottsville con-
was proposed. The action was
ted by long waiting lists existing at
Topton Home and Caum Memorial
in Reading which accept aged mem-
f Pottsville Conference congregations.
Rev. Robert C. Benner, St. John's
h, Pine Grove, was re-elected confer-
resident. Other officers are: the Rev.
m H. Marburger, St. Paul's, Orwigs-
vice president; the Rev. Walter H.
y, St. John's, Ringtown, secretary-
rer; and Maurice D. Walborn, Cres-
treasurer of the Topton Coal Fund.
tors Guigley and Benner administered
union. The Rev. John W. Schwalm,
sville, was chaplain.

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SYNOD CONVENTION CALE

May 21-23

NORTHWEST: Trinity English Churc
Appleton, Wis.
ROCKY MOUNTAIN: Holy Cross
Wheat Ridge, Colo.

May 27-29

NEW JERSEY: St. John's Church, Oc

May 27-30

MARYLAND: Church of the Abid
ence, Gettysburg Seminary

June 2-4

CARIBBEAN: St. Paul's Church, S
Puerto Rico

June 3-6

PITTSBURGH: Thiel College, Green

June 10-13

CANADA: St. Peter's Church, Kitche

June 11-13

CENTRAL PENNSYLVANIA: Gettys
College, Gettysburg, Pa.

June 16-19

ICELANDIC: Vikur Church, Mounta

June 17-20

NEW YORK AND NEW ENGLA
Church, Niagara Falls, N. Y.

June 18-20

SLOVAK ZION: St. Peter-St. Paul's
Blue Island, Ill.

PA.: POTTSVILLE . . .

The report of the missionary soci
presented by Mrs. C. C. Detwiler, S
Haven. The society's representativ
foreign field, Miss Marjorie Miller
mont, is home on furlough from Ja
studying at Chicago Seminary.

ST. JOHN'S CHURCH, Tamaqua, w
host to the spring rally of the co
Brotherhood's spring rally May 1.

Dr. E. L. Leisey of Robesonia s
"The Obligations of Service to God
Church." There were 140 in attend
William J. Gregory, Port Carbon,

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	Cumberland, Md.
	Nashville-Shelbyville, Tenn.
	Russell, Kan.

PA.: POTTSVILLE . . .

dent of the conference Brotherhood. officers are: Lester Schock, Barr Lloyd Underkoffler, Schuylkill Have Howard Hardenstine, Pine Grove.

A retreat will be held by the Broth at Camp Nisatin on June 22. A work at Camp Miller was also discussed.

ST. PAUL'S CHURCH, Port Carbo scene of the conference's pre-confir rally April 7. Attendance was 332. Clay Bergstresser, Trinity Church, H preached, with Pastor Luther K. Mol Church, Tamaqua, as liturgist.

Pastor Maynard C. Hallock, Pc chairman of the conference's Christi cation committee, and Pastor Guigle sented crosses to the young people.

LUTHER LEAGUERS convened at St Church, Port Carbon.

The Rev. Lawrence Hand, A preached. Officers installed by Pastor were Robert Jones, Schuylkill Haven Ann Scott, Pottsville; Elmer Eiche, ville; and Marlene Schaeffer, Port Ca

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ns Board met at Zion Church, Orwigs-April 17.

Francis Shearer, executive secretary synod board of inner missions, spoke. Missoura Lausch, superintendent of the ran Children's Bureau, installed Mrs. Feeser, Mrs. Henry Otto, Mrs. George erb, Joyce Rigler, and Mildred Her- as officers.

ident Benner was conference repre- ive at a meeting of the commission of nion church at Muddy Creek, near ng.

CHANGES OF PASTORATE—

ROCKY MOUNTAIN

W. GILBERT. From Executive Secre- of the Lutheran Service Society of orado. To Hope Church, Pueblo, Colo.

TEXAS-LOUISIANA

IEDEL, PAUL L. From Antioch Church, agland, Ind. To Houston. Mission eloper.

WARTBURG

NER, EARL H. From St. Paul's Church, itenberg, Iowa. To Trinity Church, lden, Ill.

R, CHRISTIAN F. L. From Immanuel urch, Lena, Ill. Retirement.

DECEASED

S. LILLIAN MAY HARMAN, 81, w of the Rev. C. B. Harman, died April Hastings, Neb.

Harman, who died in 1950, served aul's English Church, Grand Island, Mrs. Harman was a native of Selins-, Pa.

e is survived by two sons, Ulric Har- Hastings, and W. R. Harman, New City; two brothers, Clyde Ulrich, a, Ill., and Guy Ulrich, St. Petersburg, da.

neral services were conducted April 22 Paul's Church, Hastings, by the Rev. M. de Freese, and at St. Paul's English ch, Grand Island, by Pastors Harvey and de Freese. Burial was at Grand d.

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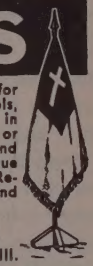

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IN CONCLUSION . . . . . .

BILLY GRAHAM starts this month to give New York City the treatment he gave London a few years ago. He has taken on a tough assignment. New York isn't a town that naturally takes to a revival preacher. White Protestants—the sort of people who usually go to Graham meetings—are getting scarce in New York, especially in Manhattan and Brooklyn.

It's doubtful whether the folks from the expensive apartment houses will flock to the meetings. Maybe they will.

The chief thing about Graham is that he has no doubt at all about what he is saying. People don't listen to a preacher who isn't sure of himself, and Graham is sure.

HE WAVERED a bit in 1949. "I thought I saw apparent contradictions in Scripture," he said. Out in the woods that summer "I dwelled with my doubts, and my soul seemed to be caught in the crossfire," he reports.

Finally, says Graham, "I knelt before the open Bible and said, Lord, many things in this Book I do not understand. But Thou hast said, 'The just shall live by faith.' All I have received from Thee I have taken by faith. Here and now, by faith, I accept the Bible as Thy word. I take it all. I take it without reservations."

That's one way of encountering God, no doubt, by yielding in total submission to the authority of the Bible. It's very much like the way Roman Catholics encounter God by total submission to the authority of the church. To some extent it's second-hand, not like Luther's first-hand encounter with God. But people like Luther don't come along often.

The thing Graham does which is important is that he preaches a religion of rescue. There are two kinds: 1) re of rescue, 2) religion of achievemer the first kind you know God has to for you because you can't go to him. is the real Christian religion. You get this kind of religion until you you are lost. God can't find a mar doesn't know he is lost.

Religion of achievement is som we manage ourselves. We cultiva proper virtues, attend church, try to Christian thoughts. It's like swimm shallow water where we know w put our feet down on the sand if v tired. This is the most common v of religion.

Graham may pick up some of swimmers and carry them out into water. People who don't take t "Brother, are you saved?" patter imitation evangelist may really w about this when Graham starts ta From that point on, God works mi

WE LUTHERANS, with our quiet of doing things, don't care for me in Madison Square Garden or g battered by tons of evangelistic pub We prefer to sit in orderly rows i own church pews and not get ex We learned about salvation in the deepest terms when we studied Lu catechism.

But it's risky to feel too sure o selves. Maybe we're touching ou on the sand to make sure we're n over our depth. We can afford t away from Graham meetings, I hop only if we have a clear confidenc the strong hands of our Saviour ha firmly in their grasp. Otherwise w have a lot to learn about salvation.

—ELSON R

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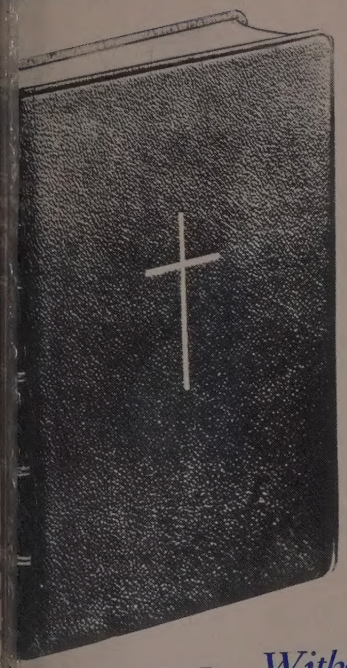

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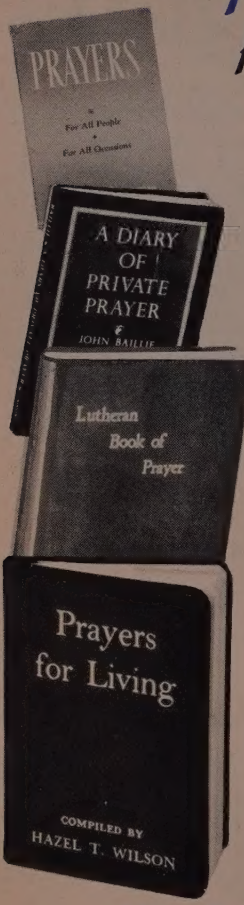

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